

A MANVALL OF THE
THIRD ORDER
OF OVR HOLY FATHER
S. FRANCIS.

*Divided into V. treatises,
which the following
leafe sheweth,*

By Br. A. F. Frier-Minour.

Gal. 6. 16.

Quicumque hanc Regulam se-
cuti fuerint, pax super illos,
& misericordia.

*Whosoeuer shall follow this Rule,
peace upon them, & mercy,*



AT DOWAY.
By the widow of MARKE
WYON. 1643.

THE
S. F. A. N. O. I. S.

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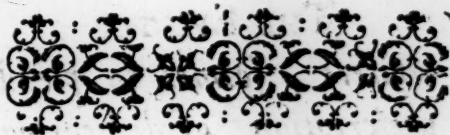


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TO



TO THE RIGHT HONOVABLE,
AND MOST
ILLVSTRIOVS LADY,
THE LADY
ELIZABETH
COVNTESSE
R I V E R S
DOWAGER:

One of the Ladyes of
her Majesties bed-
chamber, &c.



A D A M,

Since the in-
veterate custome of late
ã 4 Writers,

THE EPISTLE

Writers, seemes to plead
prescription, of dedicating
their labours (although but
meane, and often-times no
way worthy of such pa-
tronage) to persons of qua-
litie; whose eminencie may
protect, yea grace the worke;
your HONOUR, I hope,
will vouchsafe to pardon
my audacious attempt, in
putting mine under the
shelter of your name; which
succeeding ages, will, and
ought to celebrate: not so
much for your NOBILITIE;
which

DEDICATORY.

which may equalise the
greatest; nor for your great
ENDOWMENTS OF NA-
TURE; which many have
emulated, and all have
praised; nor for your PRU-
DENCE, even in affaires of
the highest nature; which
Englands Court (second
to none in excellency) will
acknowledge in you. Nor
for the rare QUALITIES;
which with dayly accumu-
lation doe reside in your
honourable breast; nor for
your NOBLE, PIOUS, AND

THE EPISTLE

VERTVOVS ACTIONS (*hardly to be paralelled*) which the whole world can testifie. All which, together with other no lesse excellent parts, that shine in your HONOUR, might justly challenge more than my tongue or Pen can expresse; neither will the brevitie of an epistle permit to set downe, what I have heard from some devoted servants of YOURS, of this nature; which makes me thinke that your HONOUR as farre trans-

DEDICATORY.

*transcends the ordinary
worth of most of your ranke
and qualitie, as your HO-
NOVRABLE PLOGENY ex-
cells the vulgar sort.*

*But that which moves
me most, and which more
redoũds to your ever-lasting
fame, is your HONOURS
INVINCIBLE PATIENCE, in
suffering so great, yet happy
evils, for him, that hath
suffered more for us. For
in this consists the true no-
bilitie, and excellency, of a
Christian. Let Romans glo-*

THE EPISTLE

rie in their valiant and
heroicall actions; but Chri-
stians must glorie in their
violent persecutions, and
suffering, in the Crosse and
Passion, which made S.
Paul to say: Mihi absit
gloriari nisi in Cruce
Domini nostri Iesu Chri-
sti. God forbid that I
should glorie saving in
the Crosse of our Lord
Iesus-Christ. Gal. 6. Yea
the same Apostle gives it
as a peculiar signe of a true
Christian; saying, Omnes
qui

DEDICATORY.

qui piè volunt vivere, in Christo persecutionem patientur. All that will live godly, in Christ-Iesus shall suffer persecution. *Which made S. Augustine to say, Si putas te non habere tribulationes, nondum cæpisti esse Christianus.* If thou dost thinke that thou must not have tribulations, as yet, thou hast not begunne to be a Christian. *Wherefore all Christians in heart, and*
affe-

THE EPISTLE

affection, ought to beare
the Crosse. But thrise hap-
py they who in effect have
sustained it ! Yea our ce-
lestiall Master calls them
Blessed; and makes their
persecution the earnest-pen-
ny of his heavenly king-
dome; saying, Beati qui
persecutionem patiun-
tur propter iustitiam,
quoniam ipsorum est
regnum cœlorum. *Mat.*
5. Blessed are they that
suffer persecution for ju-
stice, for theirs is the
king-

DEDICATORY.

kingdome of heaven. It
is theirs as it were by right.
Our Saviour in the same
place goes forward in ex-
plicating their happinesse,
saying; Blessed are yee
when they shall revile
you, and persecute you,
& speake all that naught
is, against you, untruely,
for my sake: be glad,
and reioyce, for your
reward is very great in
heaven, May not these
words so full of comfort,
much alleviate the burthen
of

THE EPISTLE

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the Crosse. But thrise hap-
py they who in effect have
sustained it ! Yea our ce-
lestiall Master calls them
Blessed; and makes their
persecution the earnest-pen-
ny of his heavenly king-
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DEDICATORY.

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heaven, *May not these*
words so full of comfort,
much alleviate the burthen
of

THE EPISTLE

of persecution, and encrease
the joy of those who suffer
for Gods cause now in our
poore Country? Amongst
whō YOUR HONOUR may
challenge the cheifest part
in sufferance; and conse-
quently, the greatest assu-
rance of the eternall re-
ward. As your sufferan-
ces, MADAME, may be
reckoned amongst the grea-
test, and for so iust a cause:
so your hopes may be most
confident of the promised
possession. Truly if those
bles-

DEDICATORY.

bleſſed that are unjuſtly
reviled, your HONOUR
muſt have a ſhare with the.
Envy it ſelfe could find no
fault in you, that might be
ſubieſt to wicked tongues:
but the true and ancient
Religion is your fault. And
as Religion is contemned,
ſo you MOST CHRISTIAN
LADY, are deſpiced in, and
for, your Religion; for
which alſo they perſecute
you, and whet their ton-
gues with malice againſt
you. But all ariſeth to your
un-

THE EPISTLE

unspeakeable joy, sith thereby you receive, as it were, a pledge of that very great reward, which Christ hath promised to those that suffer for his sake.

I could not but rejoyce in our Lord, when, not long agoe, I had the happinesse to see your Honours lines, lively expressing a true Christian joy, in these your so great sufferances, wherby you are become a spectacle (to use the words of S. Paul 1. Cor. 4.)

to

DEDICATORY.

to the world, to Angels,
and to men. You are be-
come a mirrour, and pat-
terne, of Christian patience,
to all that shall heare of
your joy in these your per-
secutions. You are become
a spectacle, even to the An-
gels, who reioyce in your
magnanimans resolutions.
Well may you say with the
Apostle, we are cursed,
and doe blesse : while
miscreants curse you, you
pray for them. We are
persecuted, & sustaine it
It

THE EPISTLE

With joy & alacritie. And
wee may say of your Ho-
NOVR that which great S.
Gregorie said of Iob, Af-
flictus terrena perdidit:
sed afflictionem humi-
liter sustinens, cælestia
multiplicavit. In this af-
fliction you have lost your
earthly substance, but in
your sustaining your affli-
ction, you have multiplied
& encreased celestiall gifts
and graces. In all things
you have suffered tri-
bulation, but are not in
di-

DEDICATORY.

distresse : For you have
made a happy chainge, and
God will be your helper.
You have suffered per-
secution , but are not
forsaken: For all the ver-
tuons hence forward will
more honour you: the An-
gels with ioy will behold
you, and Christ our Sa-
viour will inseparably ioyne
him-selfe unto you. You
are cast-downe as farre
as malice can bring you;
but you shall not perish;
but shall live eternally,
for

THE EPISTLE

*for by these meanes you
alwayes beare about in
your body, the mortifi-
cation of Iesus, that
the life also of Iesus-
Christ may be manife-
sted in you. 2. Cor. 4.*

*Wherefore, RIGHT
HONOURABLE, Let your
joy encrease, for that your
tribulation which pre-
sently is momentary and
light, worketh above
measure, exceedingly,
an eternall weight of
glorie in you; which with
all*

DÉDICATORY.

all cordiall affection I wish
your HONOUR ; and in
congratulation of your hap-
py arrivall in these parts
(where with more tran-
quillitie, you may excercise
your high-aspiring hea-
venly thoughts to your Re-
deemer) I have presumed
to present this little Trea-
tise first composed in French
by a worthy Prelate of our
Order, and now by me, in
a more unpollisht stile, done
in our vulgar tongue. Yet
I feare, the fashioning of
it

THE EPISTLE

it with somme additions
may make it seeme an o-
ther worke. As it is, your
liking will make it passe
the better: for if it may be
graced with your HO-
NOURS NAME in the fran-
sispeece, it may challenge
reverence, and respect, in
the Reader: and make them
in imitation of her, that
had the first view of it,
the more willing to peruse
it.

I shall be glad if any
one shall reape profit there-
by;

DEDICATORY.

by; but if perhaps, your
HONOUR, like the diligent
bee (who gathers hony even
from the meanests flowers)
should find some spirituall
gust, that may delight your
pious mind, I should thinke
my-selfe happy to have
added any thing to your
high-soaring vertuous desire
Well I know great Per-
sons of all degrees and
qualities (as in the end of
the booke I have declared)
amongst others, your HO-
NOURS Patronesse, blessed
ē S. Eli.

THE EPISTLE

S. Elisabeth of Hungary
may challenge the most eminent
place; as also the first
place amongst the canonized
Saints, that have practi-
sed, professed, and observed,
this pious kind of life;
which represents unto us
the state of the primitive
Christians, resuscitated a-
gaine by the Seraphicall
servant of God, and our
holy Father S. Francis;
who made this Rule ca-
pable of all sexes and con-
ditions. The fruit-full suc-
cesse

DEDICATORY.

cesse therof, all ages since
his time, and all Christian
nations can sufficiently de-
monstrate. And because that
now in our poore Coun-
try, groaning under he-
resie, it hath begunne anew
to take roote, and life: by
commandement of my Su-
perious, I have endea-
voured to set it forth to the
view of the world; that so
great a treasure may not
lie hid in the bosome of
some few; but spread abroad
its light to such devout
ē 2 soules,

THE EPISTLE

soules, as by this so pious
and approved way may
worke their soules salva-
tion.

The fruit therof I leave
to the immense goodnesse
of him that inspired it to
our holy Father, and hum-
bly crave your HONOURS
acceptance of it into your
patronage; that so, as I
am an admirer of your
heroicall vertues, and mag-
nanimous fortitude; so I
may dayly pray for your
future

DEDICATORY.

future and everlasting happiness, and there-in rest.

Madam

Yours Honours obliged
poore Beadsmen,

Br. Angelus Francis.

12 BIRD

12 BIRD
12 BIRD
12 BIRD

12 BIRD

12 BIRD

12 BIRD

12 BIRD

12 BIRD



TO THE READER.



Od out of his infinite goodnesse, and mercy, at all times hath sent his servants to convert sinners to repentance, and doe penance for their finnes. For no sooner was the world created, and prevaricated, but he sent *Enos*, who taught the people how to invoke the name of God, that he might have mercie on them. Gen. 4. To *Seth* was borne a Sonne whom he called *E-nos*, this man began to in-vocate the name of our Lord. Not long af-

TO THE READER.

ter, *Enoch* began to preach penance: witness the *Apostle S. Jude* in his *Canoncall Epistle*. Of these prophesied *Enoch*, the seventh from *Adam*, saying: behold our Lord is come in his holy thousands, to doe judgement against all, &c. Within short time after came *Noë*, who by the *Apostle S. Peter Ep. 2. c. 2.* is stiled preacher of Justice.

And when Idolatrie was spread over the world, God raised *Abraham*: who as a faith-full servant of God, was to stirre-up others to the feare of God. When the children of *Israëll* were in bondage, God sent *Moses* to deliver them: and as the *Eclesiastique* saith c. 45. To teach them a law of life, and discipline; to teach *Iacob* his testament, and *Israëll* his judgements. And in the 48.
chapter

TO THE READER.

chapter he witnesseth the same of the Prophet Elias, who went forth as it were fire, and whose words did burne as a little torch: and who did annoynt Kings to repentance. Ionas, and other of the Prophets, what preached they but repentance and pennance? So that in all ages, even to the time of S. Iohn-Baptist, forerunner of our Saviour, who also preached pennance, still God hath raised some one to provoke the people to pennance. In the new Law, this pennance hath bene more highly commended unto us by the Apostles, and their successour. And generally, whensoever Gods Church was in affliction, or trouble, by reason of the insolence of Heretickes, Schismatickes, or such like, God hath raised some one or other,

ē s

by

TO THE READER.

by whose meanes he hath delivered it; as the ecclesiasticall histories will manifest. I will only insist in this particular Servant of God blessed *S. Francis*; whom God ordained as a pillar of his Church, to preach and teach penance to the whole world; which now did groane - under the burden of Atheisme, heresy, Iudaisme, rebellion, and wickednesse: which made Pope Leo the X. to say of this Saint: *Early in the morning, at the rising of the sunne the father of the familie hath sent to cultivate his vine-yard. This Angel coming from the East, carrying the marke of the living God; S. Francis, who, accompanied with men of admirable sanctitie, hath laid the first foundations of this vine-yard: And in his life time beganne three Orders. The*
first

TO THE READER.

first of Friar-Minours, the second of poore-Claves, and the third of Penitents, capable of all sorts, sexes, or conditions. For the Seraphicall man being made (to use the words of S. Bonaventure) an evangelicall preacher, did goe by the townes and villages; not with learned discourses, drawn from humane wisdom; but in vertue of spirit, denouncing the kingdome of God. It seemed to those who beheld him, that he was a man of the other world, whose heart, and countenance, elevated to heaven, did endeavour to draw-up all men on high. Then this vine yard of Christ beganne to budde forth odoriferous blassomes to our Lord; and having produced the flowers of sweetnesse, grace, and vertue, hath yeelded fruit in abundance. For many of both sexes, enflamed by the fervour
of

TO THE READER.

of his preaching, serving God in conjugall chastitie, according to the Rule, and forme, which the Servant of God had given them, did bind themselves with new bonds of pennance; which forme of life he called the Order of the Brothers of Pennance: that is to say, that as pennance is the common way for all to goe to heaven, so this estate is; admitting as well Clergie men as lay-men, virgins, and married of both sexes. Of how much merit this is before God, may be gathered by the many miracles that have bene done by persons of this Order. Thus farre S. Bonaventure.

This, Order having thus begunne amongst the common people, it encreased very much: for many Emperours and Empresses, Kings and Queenes, Cardinals and Bishops, Princes and Prin-

TO THE READER.

Princesses, of all sorts, have enrolled themselves in this Order: which made the Popes, considering the great profit that redounded to Gods-Church thereby, to grant many priviledges, graces, and indults vnto it. Some of them confirming, and approving the Rule, and manner of living: giving ample commendations of it; the rather because so many Saints of both sexes have flourished there-in: the names of many of them, I will set-downe in the ende of this Booke.

I will therefore here conclude, that this Order and Rule, wants nothing of my commendation; since it hath taken its originall and beginning, from the eternall wisdom by the inspiration of the holy-Ghost: who inspired this Seraphicall man to
be-

TO THE READER.

beginne this Rule, which ordinarily they call the Rule of the third Order : after whose example, all other Religions Orders almost, have instituted the like, in their severall Orders.

This Rule is the most pure wine, served and presented unto you, by a Seraphin; it is a celestiall torrent, prepared by the hands of him that was like unto the Sonne of God, for the refreshing, and conservation of foules, which are found in the middle of the founaine of this worldly *Babylon*: it is an assured way, taught by the Angel, for to come to the little towne of *Segor*: an assured retraite of salvation, for such as through diverse impediments cannot passe the sublime mountaines of Religion; it is an abridgement of all

TO THE READER.

all Christian vertues, and the image of a true Christian; formed and shapen, according to the prototype of all perfection Christ-Iesus.

Make use of so great a benefit. Enjoy it on earth, that your soules may come to the finall end of it, which is Christ Iesus: for whose sake I have done this (partly writ in French by the most Rd. Father *F. Peter Marchant*, Commissary general of our holy Order) and earnestly begge the participation of your prayers, remaining.

Your hearty well-wisher.

Br. A. F.

Egò

APPROBATIO.

EGO Frater Georgius à S. Gu-
lielmo Ordinis FF. Mino-
rum strict observ. Provinciæ An-
gliæ Minister Provincialis, facul-
tatem concedo R. adm. Patri,
F. Angelo à S. Francisco sacrae
Theol. Lectori, ac FF. Min.
Angl. in partibus Belgicis Pro-
vinciali Commissario, vt liber
intitulatus, *A Manuall of the third
Order of our holy Father S. Fran-
cis, à Theologis examinatus*, ty-
pis mandetur. Lond. 16. De-
cembr. 1643.

F. GEORGIUS à S. GV-
LIELMO qui supra.

Hic

APPROBATIO.

Hic liber, cui titulus *A Manual of the third of our holy Father S. Francis*, nihil habet fidei Catholicæ, aut bonis moribus contrariū, sed multa ad pietatem conducentia, ideoque poterit utiliter excudi. Actum Duaci pridie Kalendas Martij, 1643.

GEORGIVS COLVNERIVS
*sacra Theologia Doctor, &
Regius ordinariusq; ac primarius eiusdem Professor Collegiata Ecclesia S. Petri Præpositus, Duacensis Academia Cancellarius, & librorum Censor.*

This

APPROBATIO.

THis Manuall of the third Order of S. Francis, composed by the very R. F. *F. Angell Francis* Reader, of divinity, and Commissary Provinciall of the English Frier-Minours, in the lowe-Countries; containeth nothing contrary to the Catholique Faith or good manners, or that can justly offend any one; but rather diverse things much conducing to devotion. Wherefore I thinke it fit to bee published, as verie profitable and almost necessary, for those that Professe the third Order of St. Francis,
Doway 26. of Feb. 1643.

B. RVDESIND BARLOWE
Monke of the English Congreg. of the holy Order of S. Bennet, Doct̃or and Professor of divinity in the Vniuersitye of Doway.

This

APPROBATIO.

THis *Manuall of the third Order of our holy Father S. Francis*, compiled by the very R. Father *F. Angell Francis* Reader of divinity, and Commissary Provinciall of the English Frier-Minours in the low-Countrys, contains nothing contrary to the Catholique Faith or good manners: but contrarily very many things necessary for them that aspire to perfection; especially those that Professe the third Order. Wherefore I thinke it very fit to be published. DoWay 15. Febr. 1643.

Br. PAUL MAGDALENE
*Reader of divinity, and
Guardian of the English
Frier-Minour in DoWay.*

THE



THE RVLE OF THE
THIRD ORDER
OF OVR HOLY FATHER
S. FRANCIS.

*The table of the Chapters
of the Rule follow-
ing.*

CHAP. I. **H**OW those
that come
to this Order are
to be examined?
pag. 6.

2. How

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come to this Or-
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lemne | |

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betweene them-
selves and others.

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to the Visitours
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of this Rule. 145.
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THE



THE BULL OF
POPE NICHOLAS
THE IV.

CONTAYNING

The Rule of the third Order,
divided into Chapters: toge-
ther with a brieft ex-
position on each
Chapter.

THE PREFACE



Nicholas Bishop,
servant of the ser-
vants of God, to
A our

2 The Rule of the third Order
our welbeloved children
in Christ-Iesus, the Bro-
thers & Sisters of the Or-
der of Penitents, as well pre-
sent as to come, health, and
Apostolicall benediction.

The firme foundation of
Christian Religion, with-
out all doubt is placed on
the montaine of the Catho-
licke Faith, taught by the
disciples of Christ-Iesus.
Who burning with fire of
a sincere devotion, and fer-
vent charitie : did preach it
to those that lived in the
darknesse

of our holy Father S. Francis. 3

darknesse of infidelitie.
Which Faith the Romane
Church holdeth, and pro-
fesseth: the foundatiō therof
being not to be moved at
any time, by any whirle-
winds, or violent tempests;
because it is the right and
true Faith, without which
none may be acceptable to
God, or find grace before his
divine Majestie. This Faith
is that which prepareth the
way of salvation, and pro-
miseth the reward and joy
of eternall felicitie. And

A 2 ther-

4 The Rule of the third Order
therfore the glorious Con-
fessour of Christ-Iesus, S.
Francis, institutour of this
Order, shewing by word,
and example, the way to as-
cend unto heaven, did in-
struete his children in the
sinceritie of this Faith; &
would that they should pro-
fesse it, & constantly keepe,
& fulfill it, in workes unto
the end. That so walking by
the pathes therof, after the
prison of this present life,
they may merit to be made
possessours, and heires, of
eternall glorie.

Exposition.

1. **T**He Popes holynesse
seemes to lay the ground-
worke of this holy profession,
wherof we shall speake in the
exposition of the first Chapter. In
the meane time we may use the
words of the Prophet Baruch,
Cap. 4. *Hic liber mandatorum Dei*
est, & lex quæ est in æternum: omnes
qui tenent eam pervenient ad vitam.
This is the booke of the commande-
ments of God, & the Law that is for
ever; all that keepe it shall come to
life. For this Rule may be well
called the booke of the commande-
ments of God, sith the vow and
profession therof, tends to no-
thing more, than to the keeping
of the Commandements. And
the Rule teaching the exercise
of love towards God, and our

6 *The Rule of the third Order*
neighbour, doth as it were com-
prehēd in it selfe the whole Law
and the Prophets. Whence it may
be said to be a law for ever: & all
that kepe, and observe it, shall come
to life. For it containes in it selfe
the way of life, and salvation;
being the way of pennance, which
is the true way to eternitie. Where-
fore *Returne Iacob*, returne yee
devout soules that seeke your
salvation: returne I say and take
bold of this Rule. Walke in its
spendour and you shall come to
life. Follow the precepts therof
and yee shall infailably obtaine
the reward promised.

2. By the words of the Pope,
who cals *S. Francis*, institutour of
this Order, we may gather that
this Rule, and Order, was found-
ded, and begunne, by our holy
Father *S. Francis*, so that Pope
Nicholas hath done nothing to
this

of our holy Father S. Francis. 7
this Rule, but only confirmed,
and approved it, by inserting it
into his Bull: which he himsele
declareth in a Bull, sent to the
Bishop of Florence, in the yeare
1291. some 3. yeares after the con-
firmation, and ordering of the
Rule; wherein he forbids any
one to molest the Brethre of this
Order, *To whom (saith he) we haue
given a manner of life as it hath bene
given by S. Francis; Causing it to be
signed by our Bull, to the end, that
the Brethren may not remaine
doubtfull, and inconstant, in the ob-
servance of their life.* Which also
Gregory the 9. confirmeth in
two bulles: the one given in the
yeare 1228. *Nimis patenter*, and
the other *Detestanda humani gene-
ris*, in the yeare following: which
was not above 7. yeares after the
beginning of the Order. In both
which he testifieth that this Rule

3 *The Rule of the third Order*
was approved by Honorius the 3.
and gratified with many Privi-
ledges. The Seraphicall Doctour
S. Bonaventure teacheth the
same in the 4. Chapter of the
life of our holy Father S. Fran-
cis.

CHAP. I.

*How those that come to this Order
are to be examined.*

V*Therefore (be-
ing willing to
assist this Order with con-
venient favours, and inten-
ding benignely the increase
therof) doe ordaine, that all
those,*

of our holy Father S. Francis 9
those, who are to be received
to the observance of this
forme of life, shalbe first di-
ligently examined, of the
Catholicke Faith, and obe-
dience to the holy Church.
If then they shall firmly
professe, and truely beleive
it: they may securely be ad-
mitted thereunto. But espe-
ciall care is to be had, that
no Hereticke, or suspected
of heresie, or noted with in-
famy, be in any wise admit-
ted into this Order. And if
it should happen that any

As

such

10 *The Rule of the third Order
such have bene received, as
soone as it shalbe knowne,
let them be delivered to the
inquisitors, who are to pu-
nish, or correct them.*

Exposition.

1. **T**He Pope manifesteth
his good will to this
Order, and his desire to shew his
favour thereunto, as both the
precedent and following Popes
have done. For untill the time of
Leo the 10. (when in the Late-
ran-Councell they were taken
away) the professours of this Or-
der enjoyed all, and singular pri-
viledges, both temporall, and
spirituall, that the Frier-Mi-
nors (some few excepted) had.
But

of our holy Father S. Francis. 11

But the fore-said Councell, considering that whole townes and villages (for the most part) in many places were of this Order, to the great prejudice and damage of temporal Princes : did judge it cōvenient to take-away all temporall Priviledges, leaving unto them only the spirituall: so that at this time they enioy only the spirituall priviledges, which by the succedent Popes are granted unto them, in as large, and ample manner, as they are granted to the Frier-Minors, poore-Clares, or Religious of this third Order. Excepting the ordinary rights belonging to Pastours, (in places where are pastorall cares) as communicating at Easter in their Parish-Church, receiving extreme-Vnction, funerall obsequies, and such like. The benefit of this favour I have declared in
a little

12 *The Rule of the third Order*
a little treatise of the Archcon-
fraternitie of the Chord.

2. In this Chapter are contain-
ed three precepts. First, that
those who enter into this Order,
are to be examined by the lawfull
Superiours of this Order (who
those are may be seene in the next
Chapter) concerning the Catho-
licke faith, which, as is above-said,
is the foundation of all.

3. There is a prohibition of cer-
taine persons which are not to be
admitted, to wit, Hereticks, sus-
pected of heresie, and infamous
persons.

4. When any such have gotten
into this Order, by any false
way, or by negligence of Su-
perious; or have fallen into he-
resie: they are to be sent to the
Inquisition (an office appointed,
and ordayned, for suppression of
heresie) or (where the Inquisi-
tion

of our holy Father S. Francis. 13
tion is not) to the Bishops of the
place. Who, by vertue of their
office, are the Popes delegates, in
such cases. But if it be in places
where there are no Bishops, it is
left in the judgement of the Su-
perieurs of this Order, to expell
them, as not worthy to beare the
habit, least they infect the rest.
Which is sufficiently grounded
on the 19. Chapter of this Rule;
especially if they be incorrigible.
See the exposition there.

Our holy Father S. Francis,
had good reason to be carefull
of this point; for as the Apostle
S. Paule teacheth us Heb. 6.
*Without Faith; it is impossible to
please God.* and S. Augustine l. 1.
de fide ad Petr. in proœm: *Faith
is the beginning of mans salvation;
without which none can have his
name amongst Gods children; with-
out which all the works and labours
of*

14 *The Rule of the third Order*
of mē are vaine & unprofitable. No
wonder then, that the Seraphicall
Father S. Francis, who was all
Catholicke, all Apostolicall (as the
Church sings of him) should lay
this as a foundation of his 3.
Rules. Wherefore especiall care is
to be had of this, that so all Here-
ticks, as also those that may justly
be suspected of heresie; who by
parentage, conversation, workes,
or omission of the observances,
and signes, of true Catholicks,
do justly cause some suspicion, or
doubt of their being true Catho-
lickes; may be excluded from this
Order, to avoyd many dangers,
and scandals, that may arise by
their admission. And for the same,
all infamons persons are excluded;
that is, all such that have lost
their honour, fame, and credit,
by some notorious crime, or ill
behaviour, or vile employment,
that

of our holy Father S. Francis. 15
that is esteemed commonly to
cause infamie; as hangmen, or
such like.

CHAP. II.

How those that come to this Or-
der, are to be re-
ceived.

Vhen any shall
present them-
selves, to be received into
this Fraternitie; the Mini-
sters, or Superiours, appoy-
ned for the receiving of such,
shall make an exact enquiry
of their state, and condition;
setting

16 *The Rule of the third Order*
setting before them the du-
ties, and obligations, of this
Fraternitie; and especially
the restitution of other mens
goods. Which done, and
they consenting; let them be
cloathed according to the
forme of this Order. Let
them endeavour to satisfie
their creditours (if they
owe any thing) either with
ready mony, or with suf-
ficient securitie : and in all
things let them be reconciled
to their neighbours. Which
being accomplished, and the
year

of our holy Father S. Francis. 17
yeare of Probation expired:
if the Brethren-Discreets
shall judge the fit to be ad-
mitted, they shalbe received
in this manner. They shall
promise to observe the di-
vine precepts, and make
convenient satisfaction for
their transgressions, and
faults, which they shall
commit against this forme
of life, when according to
the visitours judgemēt they
shalbe called thereunto. And
let this promise so made be
set downe before publicke
Nota-

18 *The Rule of the third Order*
Notaries.

Let none be received by
the said Ministers, but upon
the said conditions; unlesse
some notable consideration,
doe otherwise require; or
that the qualittie of the per-
son presented, give just oc-
casion of an extraordinary
proceeding.

Moreover we ordaine
that none may goe backe
after their entrāce into this
Fraternitie, to retorne to
the world; although they may
enter into any other appro-
ved

of our holy Father S. Francis. 19
ved Religion.

*Let not married-women
be received, without the con-
sent of their husbands.*

Exposition.

BESIDES the conditions mentio-
ned in the precedent Chapter,
our holy Father hath set downe
here some others, not altogether
so necessary; yet much conducing
to the splendour, and glory of this
holy Order. For as vile, and ab-
ject persons are excluded by the
Canon-law, from being admit-
ted to holy-Orders, and dignities:
So proportionally is it in the ad-
mission into Religious-Orders;
as also in this Fraternitie. Not
that such soules are to be con-
temned, and despised, (since they
are

20 *The Rule of the third Order*
are made to the image of God,
and redeemed with the pretious
bloud of our Saviour) but for the
conservation of such holy states,
by preventing many evils which
might occur; contrary to their
honour, peace, and integritie.
Wherefore in this Chapter (which
we may well divide into two
parts) there are set downe such
persons, as may justly be exclu-
ded, or not admitted: as also cer-
taine conditions in the admission
of those that are received.

PART. I.

*Of persons which are not to be ad-
mitted.*

1. **T**He persons excluded, are
base, and abject people:
because (ordinarily) such are
vitious in their manners, and be.

of our holy Father S. Francis. 21
behaviour; and are not capable
to make benefit of such devo-
tions.

2. Those that are in great want,
or necessitie; because that such
(most commonly) seeke rather
to get into the Order, for some
temporall respect; and more
for worldly profit, than for
pietie.

3. Such as are of base, and in-
feriour offices, disesteemed a-
mongst Christians.

4. Such whose conditions, man-
ners, and behaviour, may cause
some contempt to this Order;
and withdraw persons of better
qualitie from it. Great care is to
be had of dissemblers, who come
for some preferment, or such
like.

5. Those who are in debt: un-
lesse they make satisfaction, or
restitution presently, or give suf-
ficient

22 *The Rule of the third Order*
ficient securitie. Which our holy
Father ordained, because this Or-
der (being a state of pennance)
requireth that they, who are ad-
mitted, doe truely doe pennance
for their sinnes. which according
to the judgement of S. Augustine
Ep. ad Maced. is not availe-
able without restitution. If the
goods (saith he) of another, un-
justly detained, be not, when they can
be, restored; Pennance done, is not
such in deed, but dissembling. Our
S. Bernardine Ser. 36. sayth: Satis-
faction ought to goe before all other
good workes, how spirituall or pro-
fitable soeuer they be; yea although it
should be a devout oblation of some
gift, or sacrifice. For neither the
offering, nor the sacrifice, doth profit,
or can be rightly made by him, that
according to his power, and obliga-
tion, doth not giue satisfaction to
them, that are interess'd thereby.

Where

of our holy Father S. Francis. 23

Where we may also note, that in case they be not able to pay, and have a will to doe it; if there be no other impediment, they may be admitted.

6. Envious, malitious, and quarrellsome, persons, are not easily to be admitted : unlesse it be upon hopes of amendment ; to avoid innumerable quarrels, and strifes, that may arise. And therefore, if they have given any offence, or scandale to any one ; they must seeke to be recōciled unto him; or at least, doe what lies in their part, to that end. Which is no other, than the counsell of our Saviour Mat. 5. *If thou offer thy gift at the Altar, and there doest remember, that thy brother hath ought against thee: leave there thy offering before the Altar, and goe first to be reconciled to thy brother, and then comming, thou shalt offer*

24 *The Rule of the third Order
for thy gift.*

Lastly, married-women cannot be admitted, without consent of their husbands : which is also conformable to that of the Law Num. 30. *If the wife vow, and bind her selfe by an Oath to afflict her soule by fasting, or abstinence from other things; it shalbe in the arbitrimēt of her husband, whether she shall doe, or not doe it.* Where we may note also, that although by the cōsent of their husbands, such be admitted : yet in case that they should grow weake, and so not able to performe the care of their houshold; their husbands may command them to leave their fasts, and abstinences: and they are bound to obey their husbands, notwithstanding the profession they have made of this Rule.

THE

of our holy Father S. Francis. 325

THE 2. PART.

*Certaine conditions required in the
admission of those that are
to be received.*

IN the other part of this
Chapter is first declared,
that those that will undergoe
this course of life, are to receive
the Habit from such as have au-
thoritie, and power to receive
them. In the Rule, mention is
made of Ministers, or Visiters.
For in the beginning, the pro-
fessours of the third Order had
some one (most commonly a Re-
ligious Priest) to be their Super-
intendent, or overseer. But Pope
Innocent the IV. in the yeare
1246. some 20. yeares after the
death of our holy Father S.
Francis, wholly submitted the 3.

B

Order

26. *The Rule of the third Order*

Order to the government, and disposition, of the Ministers-Generall, and Provinciaall of the Frier-Minors: who might ordaine Visitors, and Commissaries over them, as they thought good. Pope Nicholas the IV. and Martin the V. with many others, have done the same. But principally Sixtus the IV. who in the yeare 1471. declared, that it only belongeth to the foresaid Ministers, to receive any unto this Order: which authoritie also they may committ to others, according as they shall see good.

2. Those that are admitted, are to make a whole yeares triall or probation: that so they themselves may first experience the austeritie of the Rule; and know their obligation, before they make profession of it. And also

of our holy Father S. Francis. 27

also the Superiours may better judge of their capacitie, and fitnessse, for this state. And therefore in this yeare of triall, Superiours (or those to whom they shall comit it) ought to be very vigilant, and carefull, over them: and to assist them in all pious exercises, prayers, divine Offices, examine of conscience, mortification of their evill inclinations, and passions, moderation of vanities, and such like. But principally, to consider, whether they seriously purpose to obtaine puritie of life; and according to their abilitie exercise themselves in works of mercy corporall, or spirituall.

3. If they be found capable at the yeares end, they may be admitted. That if, the whole yeare of triall being accomplished, they are to make their Profession:

B 2 provided

28 *The Rule of the third Order*
provided that they be found capable: the judgment hereof is left by the Rule to the Discreets of this Order. Alluding to the ordinary custome of Religious congregations, who have some of the discreetest persons amongst them, that may watch over the rest; and give their counsell, and advise in such things, as concerne their company. So also in this Order, where there are many together, either in houses, or that doe gather together in assemblies (as in most townes of Spaine they doe) there are some such chosen out amongst them, that may oversee the rest, and give direction, counsell, and advile in all things, that concerne their Congregations. But where no such Congregations, or Assemblies are, the Superiour, to w^{it} the Provinciaall-
Minister,

of our holy Father S. Francis. 29

Minister, or he to whom he shall commit it, may dispose thereof according to his prudence: taking information, or making enquire of the, according to place, time, and qualitie of the persons. For herein there can be no certaine rule prescribed.

Only, for avoyding of scruples, and that none may be terrified from this so good, and holy Institution; we may consider, that it is not necessarie, that all, who professe this Rule, should be capable to beare all the austerities, fastings, abstinences, and such like, contayned in the Rule; because it is left in the hands, and power, of Superiours, to dispense, or take away such austerities, or change them into better; as is expressly set downe, both in this Chapter, and in the 18. Chap. of the Rule. So that Superiours

B 3

may

30 *The Rule of the third Order*
may well change their fasts into
works of mercy, their abstin-
ences into mortification of their
passions, and such like. For if
any one be weake in body,
the same may be strong in mind,
and fervent in prayer. If some
cannot leavetheir silkes & vaine
apparell, by reasō of their place,
or qualitie; they may secretly
weare hair-cloth, or such like,
according to the judgement, and
discretion, of their Superiours. So
that no state or qualitie (unlesse
as above said) makes any one
incapable of this Order. Popes
& Cardinals, Kings & Queenes,
Lords, and Ladies, rich & poore,
married and unmarried, heath-
full or sicke, may meritorious-
ly, and profitably, take this course
of life. For it is sufficient, that
they truely resolve and dispose
themselves, to performe the sub-
stance

of our holy Father S. Francis. 31
stance of the Rule, which consists in the observance of Gods Commandements, and the exercise of Christian perfection; according to the interiour or exteriour vertues, which doe not depend on corporall force or strength, or on condition of persons. Provided that they doe it with an entire and humble submission, to the correction, and pennances, that may be enjoyed them, by those, that have care, and charge of them.

4. Being found ~~as~~ capable, they are to make their Vow, & Profession, in the hands of the Provinciall, or of him to whom he shall committ this care. The forme of their Vow is as followeth.

*I Brother N. or. Sister N.)
doe promise and vow to God, to
the B. Virgin Marie, to our holy*

32 The Rule of the third Order
Father S. Francis, and to all the
Saints of heauen, and to you R.
Father; all the time of my life to
keepe all the Commandements of
God, and as shalbe convenient, to
satisfie for all the transgressions
which I shall commit against this
Rule, and manner of life, of the Or-
der of Penitents, instituted by S.
Francis, and confirmed by our Lord
Pope Nicholas the fourth; accord-
ing to the Will of the Superiour of
this Order, when it shalbe requi-
red of me. &c.

In the substance of which Vow
two things are principally con-
tained: to wit, a promise to keepe
the Commandements of God;
and to make satisfaction for the
transgressions, and faults, com-
mitted contrary to this manner
of life: by performing the pen-
nances enjoined them by their
Superiours. Of this last, mention
is

of our holy Father S. Francis. 33
is made in the exposition of the
last Chapter.

But of the first, some have
made doubt whether it be law-
full to make such a vow; or if
lawfull, whether it be merito-
rious: but indeed without any
reasonable ground. For it is a
Catholicke, and most assured
truth, that it is lawfull, & meri-
torious to promise, and vow, to
God, to observe the Commande-
ments, and other obligations; al-
though that other wayes one be
obliged therto, as S. Thomas 2.
2. q. 88. and his Schoole doe
teach. So also S. Antonine Tit. v.
C. 2. §. 1. Alphonsus a Castro
l. 1. de Leg. pæn. C. 10. doe af-
firm. And it may be proved by
the examples of Iacob Gen. 28.
who vowed to God, that he
should be his God. And of Da-
vid Psal. 118. *I sware and have*

B. 3

deter-

34 *The Rule of the third Order*
determined to keepe the judgments
of thy Justice. In the solemne
profession of our Faith, prescri-
bed by Pope Paul the V. the
conclusion is: *I promise vov, and*
also sweare all abo-ve-said; that is,
to beleeeve all the articles above
said, which by divine Law we
are bound to beleeeve. And what
more ordinary than to vov
Chastitie, or continency-conju-
gall or other; to make restitu-
tion, &c. Which vovwes are of
much merit, in as much as they
are a ratification, and confirma-
tion, of our former obligation,
with heart, and affection; even
as it pious, and meritorious, to
renew Religious Professions,
yearly. Such vovwes being like to
that of Esdras l. i. C. 10. where
the children of Israel made a co-
venant with our Lord, to keepe
his Commandements. Moreo-
ver

of our holy Father S. Francis. 35

ver, by such vowes, that which before was of obligation, is elevated to a more excellent nature: becomming an act of vertue (which Divines call Religio,) which causeth us to observe such things commanded, not any more by necessitie, but of our owne voluntary will. As if one should say, if there were no Paradise, no hell, no Commandement, or obligation: yet by love and affection, I doe oblige my selfe to fulfill the will of my God, in such, and such things, which is to sacrifice (as the Psalmist saith) a sacrifice of Iustice:

§. According to the Rule, they are to have this their Profession set downe in writing, in the presence of some publicke Notary: which is not to be understood, that those who make their Profession, should goe before some

Notary:

36 *The Rule of the third Order*

Notary: but that their Profession so made, be written downe in some publicke booke, or dayned by the Superiours of this Order, to that end. Who shall write downe their names, time, and place, of their Profession, with the subscription of those that make such Professions. Whereto the Provinciall (or he whom the Provinciall shall appoint) shall set his hand, together with one or two other Religious, whom he shall choose. But if such be not there, it sufficeth that the Superiour receiving, and the party received, doe subscribe as above said; which is as authentickall (if not more) as if it had bin done by a Notarie, or scribe. Especially when Superiours of Religious Orders (according to the grant of Pius V.) may ordaine Notaries, or
secre-

of our holy Father S. Francis. 37

secretaries, to whom full, and undoubtfull credit is to be given, as to any publicke Notarie.

6. The Rule gives libertie to the Superiours, to dispense in the foresaid conditions, according to the qualitie of those that are to be received, and the necessities and difficulties, as is above said. Whence we may gather, that the Provinciaall may, upon just grounds, dispense with such persons as have such impediments, mentioned in the first part of the exposition of this Chapter. As also, with the manner of trying them in the yeare of Probation, with other such like, that may occurre, either by reason of the person, time, or place. As for example, in our Country, where there may be danger least the parties names should be knowne, if such bookes were found, without

33 *The Rule of the third Order*

out all doubt they may omit such a circumstance; or, at least, write in some loose paper, which may be sent to some secure place, where it may be authentically copied out.

Lastly, the Rule strictly forbids any one, that is professed in this Order, to returne to the world: esteeming no way lawfull to fall from that state of perfection, which they have vowed, and professed. For as our Saviour saith *Luc. 9. No man putting his hand to the plough, and looking backe, is apt for the kingdome of God.* Yet it giveth liberty to goe to any other approved Religious Order; to wit, that is of greater perfection.

Note here, that if any one in the time of their triall, should chance to fall sicke, and is in perill of death: although the
years

of our holy Father S. Francis. 39
yeare be not expired, yet the Superiour may (if he judge it expedient and that they be desirous therof) admit them to make their Professiō. And if afterwards they recover, they are to accomplish their yeare, & make their Profession at time convenient.

CHAP. III.

*Of the forme of their Habit, and
how they are to be
cloathed.*

LEt the Brethren of
this Fraternitie be
cloathed with course cloath
of meane prise, in colour not
all

40 The Rule of the third Order
all white, nor all blacke; un-
lesse the visiter shall thinke
good to dispence in it with
some one, for a time; and
with the councell of the
Prouinciall - Minister for
some lawfull, and mani-
fest cause. Their cloakes,
and other clothes, shalbe
without cuttings, as de-
cency requires: and their
sleeves shalbe simple, close,
and streight. The Sisters
shall weare a cloake, and
a gowne or coat, of course
cloath: and also shall weare
under

of our holy Father S. Francis. 41
under their cloake a white,
or blacke habit; or, a very
long gowne of cloth, or
canvas without plaites. The
Sisters may be dispensed
withall in the cournesse of
the cloth of their Habits,
according to the necessitie,
and qualitie of their per-
sons, and conditions of the
place. They may not use
any buttons, or girdles, of
silke; neither may they
weare, besides the fore|aid
cloth, any furies, other then
lamb-(kinnes; their purses
shalbe

42 The Rule of the third Order
shalbe of leather : their
head-geare simple, without
any ornament of silke They
shall not weare any thing
else, leaving (according to
the healthfull counsell of S.
Peter) all vaine ornaments
of this world.

Exposition.

IN this Chapter are contayned
many things, concerning the
vanitie, and superfluitie, of
cloaths; and manner how those
of this Order, are to be cloa-
thed, according to the fashion of
Italy : which have no place in
these countries. Wherefore we
may appropriate it to our parts

of our holy Father S. Francis. 43
as followeth.

1. The colour of the habit, of this Order, ought to be neither all white, nor all blacke; but a mixt colour betweene both: which is a gray, or ash-colour: to put vs in mind of our mortalities; and that we are but dust, and ashes. Our holy Father made choise of this colour, as being more proper for a penitentiall life; and, as some say, our Saviours garment was of the same colour.

2. Our holy Father would have this habit to be course, and poore; to avoid vanitie in apparell, and put them in mind of the humble state they have chosen: to represent unto themselves the poverty of our Saviour here vpon earth.

3. According to the use of these countries, the Brethren of this
Order

44 *The Rule of the third Order*

Order are to weare, under their
exteriour garments, a little gray
tunique, or coate, with a scapu-
lar of the same colour: a chord
or girdle of S. Francis, without
any curiositie, but plaine: which
may the better represent the
bondes of our Saviour, as the
scapular doth the coate wherein
our Saviour was mocked by
Herode; which is put upon the
shoulders, to shew our willing
mind; to beare the Crosse of
Christ-Iesus.

Note, that although this be
the usuall custome, yet upon just
motives, the Superiours (if they
judge it convenient , and the
partie desire it) may give them
leave to weare the habit exte-
riourly , according to the qua-
litie, prudence, and gravitie of
the person; and for the edifica-
tion of others. How soever, it
shalbe

of our holy Father S. Francis. 45
shalbe convenient, that each
one have a habit by them, that
in times and places convenient
they may weare it, and at last
be buried in it; unlesse they de-
sire to have the habit of the
first Order, as many doe.

4. The Sisters of this Order,
shall weare a peticote, and sca-
pular; both of gray colour, with
the chord as abovesaid, under
their exterior apparell. Vnlesse
upon iust motives, and especiall
favour, as abovesaid, the Su-
perieur shall judge it conve-
nient, that they weare the Ha-
bit exteriorly.

5. This Chapter intends no-
thing more. Them to take away
all curiositie, vanitie, and super-
fluitie of apparell, and dressing:
endeavouring to draw the pro-
fessours hereof, to a more modest,
and decent behaviour in their
apparell,

46 *The Rule of the third Order*
apparell, and carriage; according to the counsell of S. Peter, Ep. 1. c. 3. Let not womens trimming be outwardly the plaiting of the haire, or laying on gold round about, or of putting-on vestures: and of the Apostle S. Paule 1. Tim. 2. Let women also goe in comely attire, with demourneesse and sobriete; adorning themselves not in plaited haire, or gold, or pretious stones, or gorgeous apparell: but that which becommeth women professing pietie by good works. Such, all those that professe this Rule are, or ought to be. What is said of women, by much more reason hath place in men.

Lastly, although this be the desire of our holy Father, yet considering the generality of this Order, he would not so oblige them, but that upon lawfull, and manifest occasions, Superiours

of our holy Father S. Francis. 47

perious may and ought to dispense with them, in the manner, forme, and time, of wearing this Habit : as also in the colour, which upon just reasons may be altered. As for example if any great person, through devotion, should desire it, and would not willingly have it knowne, or such like. And for the like respects, they may be tollerated, to weare exteriorly, their garments, according to their ranke, & qualitie ; without exception : provided that it be with decency and civility.

CHAP.

CHAP. IV.

How they are not to goe to banquets, dances, and such like.

THe Brethren are forbidden to goe, or be present, at banquets, Playes, dancings, and un-decent shewes; as also to give mony, or other thing, to see such vanities. Neither shall they permit any of their servants to give any

of our holy Father S. Francis. 49
any thing, to that purpose.

Exposition.

AS in the precedent our holy Father would take away the vanitie of apparell, so in this he forbids the professors of this Rule, all vaine, and evill, conversation. For as the Psalmist saith Psal. 17. *With the elect, thou shalt be elect; and with the perverse, thou shalt be perverted.* And as the Wiseman saith, Eccli. 13. *Everie man will associate himselfe to his like.* He expresses only three things, but in them all that are of the same nature; and forbids two actions, to wit, to be present at Playes, or to give mony for them; and this as well in themselves, as in their

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ser-

50 *The Rule of the third Order*
servants. For those that have families ought, as neere as they can, to hinder all vice in their servants, who are under their charge; otherwise they may be participant of their faults.

All which is not to be understood, as if our holy Father should forbid them to goe to some civill, and honest recreations, Playes, or Shewes, where probably, no disorder, insolence, or vanitie, shalbe committed, as also to honourable, and civill banquets, and feasts amongst friends, and at marriages of their owne kindred; or through some necessitie, according to their place, and qualitie. But that which is fof bidden here, is such as the wiseman speaketh of *Pro. 23. Be not in the feastes of great drinkers; nor in their comefations, which contribute flesh to-*
gether

of our holy Father S. Francis. 51
gether to eate; that is, who only
meet together, to satisfie their
gluttonie. Or, as S. Peter saith,
Epi. 2. c. 2. Who as unreasonable
beasts, naturally tend to the snare,
and into destruction; esteeming for
a pleasure the delights of a day,
coinquinations, and sports, flowing
in delicacies in their feasting, ri-
oting with you, Having eyes full
of adultrie, and incessant sinne. Or
who are, in their bākets, & sportes,
feasting together, without feare,
feeding themselves. In the prohi-
bition of going to Playes, such
are understood, as give occasion
to neglect Gods service, or give
ill example, like unto those
mentioned 2. Macch. 4. who,
the Temple being contemned,
and the sacrifice neglected, ha-
sten to be partakers of the
gaine of wrastling, and of the
unjust maintenance therof (to

52 *The Rule of the third Order*
wit, by contributing mony or
aide therto;) and in the exer-
cise of the coite. In all which
the abuse is to be avoided; not
lawfull use, for moderate and
civill recreation. In like manner
dancing, if done in a civill man-
ner, according to the custome
of the country, is not prohibi-
ted: but riotous dancing pro-
voking to sinne. And of such
the Wise-man speaketh, Eccli.9.
With her that is a dancer, be
not dayly conversant, nor heare
her; least perhaps thou perish
in her efficacie. In fine in this
Chapter, they are admonished,
to avoid all probable occasions
of sinne, scandal, and disedifica-
tion.

CHAP. V.

*Of their abstinence, and
fasts.*

I Et all the Brethren
abstaine from eating
of flesh foure dayes in the
weeke, that is, monday,
wesnday, fryday, and sat-
terday, if they be not hin-
dred by necessity of sick-
nesse and infirmitie. They
that have bene let bloud
may eat flesh three daies

C 3 that

54 The Rule of the third Order
that weeke. They also that
travell, may eat flesh on
the dayes permitted by the
Church. It is also permis-
sible to eat it, on princi-
pall and solemne Feasts.
On the dayes wherein there
is no obligation of fasting,
they may eate, cheese and
egges: and when they shall
come to conventuall-houses,
they may eat with other
Religious, what shalbe set
before them. They must
contēt themselves with two
meales a day, except in
case

of our holy Father S. Francis. 55
ease of necessitie, travell or
weakenesse; for then this
Rule doth not oblige. Let
the eating and drinking of
the healthfull be moderate,
as the Gospell teacheth, say-
ing. Be carefull that your
hearts be not overchar-
ged with surfetting and
drunkennesse. Let the
said Brethren never sit
downe at table, but ha-
ving first said the Pater
Noster, and Ave Maria:
and after their meale, let
them say it with the ordi-

36 The Rule of the third Order
nary Graces. And if at
any time they forget the
same, let them say three
for one. They shall fast
all the frydayes in the
yeare, if they be not hin-
dred by sicknesse; or some
other lawfull excuse. If
Christmas-day fall on a
friday, they shall not be
obliged to fast on that day.
From Al·hollownetide to
Easter, they shalbe bound
to fast every wensday and
friday, besides the ordinary
fasts appointed by the
Church.

of our holy Father S. Francis 57
Church. They shalbe also
obliged to fast every day
from the Feast of S. Mar-
tin untill Christmas, and
from Quinquagesima Son-
day untill Easter, excep-
ting sondayes. Womē with
child, if they will, shalbe
exempted from all corporall
austerities, and rigours,
from their time of being
great, till after Church-
ing. During which time
they shalbe obliged only to
prayer. Artificers that la-
bour with the sweat of
C S their

58 *The Rule of the third Order*
their bodies, may make
three meales from Easter
to S. Francis his day, if
they hold it needfull. Those
that are hired labourers,
and have their diet pro-
vided, may eate of what
shalbe presented them, ex-
cept the friday, and other
fasts commanded by the
Church.

Exposition.

IN this Chapter, that the pro-
fessours of this Rule might
be, according to S. Peter Ep. 1.
3. *mortified in flesh, but quickened*
in spirit, there are set downe
certaine

of our holy Father S. Francis. 59

certaine times of abstinence, and fasting; with the reasons, that by the Rule, excuse from fasting. And lastly, temperance is commended unto them at all times.

1. According to the Rule, they are to abstaine from flesh foure dayes in the weeke, to wit, on mondayes, wensdayes, fridayes, and satterdayes, On wundayes, because it is a day, that was appointed by the ancient Fathers, for to doe pennance in. But now the Superiours of this Order (grounded upon the grant of Clement the 7. in his Bull, *Ad uberes fructus*, wherein he hath generally dispensed with this point of the Rule) have thought good, for diverse reasons, to take it away. Vnlesse for some particular person, whose devotion, and
comr

69 *The Rule of the third Order*
commoditie will permit it; For
none are bound to make use of
a dispensation. On wensdayes
also, because anciently the whole
Church, and even at this day, the
Orientall Churches (as Baro-
nius and Bellarmine doe affirme)
doe observe this day of absti-
nence, in memory of our Sa-
viours betraying; which as Cle-
mens Rom : reporteth l. 7. c.
24. was on a wensday. On
Friday also, because it is a day
solemnised by all good Chri-
stians, in memorie of the Pas-
sion of our Saviour. Lastly on
satterday, which hath bene ob-
served in the primitive Church,
in memory of our Saviours bu-
riall, and sorrow of our B. Lady,
as Vbertinns de Casal. l. 4. c.
27. well noteth.

2. Besides the fasts ordayned
and commanded by the Church,
they

of our holy Father S. Francis. 61

they are, by vertue of their Rule, to fast all frydayes in the yeare; all wensdayes, from all-Saincts untill Easter; every day from S. Martins feast untill Christmas : which was practised in S. Ambrose his time, to prepare our hearts for the comming of our Saviour. Moreover, although that in some places, custome hath taken it away; yet by vertue of their Rule, they are obliged to beginne their lent on the monday after Quinquagesima-Sunday. So that the professours of this Order, together with most Religious Orders, doe imitate Iob c. i. who whilst his children feasted, did offer up to God holocaust, and sacrifice for them. For insteede of the riotous banquets, and feasts, and gluttinous devouring of meat (which word-

lings

62 *The Rule of the third Order*

lings use at this time) they retire themselves, and obtaine from such things ; that they may be more capable to pray to God for them.

3. They are not obliged to this abstinence, by vertue of theit Rule, when they have bene let blood, for three dayes after; although it should be on monday, or wensday, they may eat flesh. Likewise they may eat flesh on mondayes, and wensdayes, if some solemne Feast fall thereon. For example, if the Feast of our holy Father S. Francis, the Patron, if the Country, or towne, should fall upon wensday, they may eat flesh; as also within the Octaves of Christmas, Easter, Whitson-tide, Corpus Christi, Assumption of our Lady. Wherein there can be given no certaine rule; but every

every one may follow the pious custome of the place where they are. Or if no such custome be, let them consult with their Superiours about it, and leave themselves to their direction. Moreover if they chance to eat at any conventuall, or Religious house, they may eat with them, what shalbe set before them. The same may be said of hired servants, who may eat what is given them; unlesse they be otherwise obliged by the Church.

4. Those that are sicke, infirme, weake, or labouring, are excused from the fasts of the Rule, either in whole, or in part, according to the judgement of their Superiours, or Confessours. Who also by vertue of many priviledges, granted by the Popes, may dispense with them

6.4 *The Rule of the third Order*

them in the fasts of the Church. And upon the same ground, the Provincials, in places where the professors of this Rule cannot well observe the fasts, and abstinences of this Order, may dispense with them; prescribing some certaine way more commodious, and convenient to the time, place, and persons. Women that are in childbearing, are excused from all fasts, and abstinences, of this Rule, untill after their Churching: which nevertheless, they may supply either by almes, or prayer.

5. The Rule prescribes temperance in eating, and drinking, allowing them on the dayes of abstinence cheefe, and and egges; yet alwayes they are to eat but two meales in a day, unlesse it be in cases aforesaid. For to those that labour, by reason of
the

of our holy Father S. Francis. 65
the great heates that hinder digestion, it is permitted to eat
thrice a day, from Easter to Michaelmas.

6. To conserue devotion in
their minds, the Rule ordaines,
that before and after meales,
they should say a *Pater noster*,
and *Aue Maria*, besides the ordinary
Graces: and if they chāce
to faile herein, they are to say
three.

Finally, in all that hath bene
said, we may see the pious, and
benigne, intentions of our holy
Father, who piously ordaines fasting,
abstinence, and temperance, for the
mortification of the flesh, that they
may subdue it to the spirit; yet
benignely takes care, that none
through indiscretion should hurt
themselves, and thereby become
incapable of greater things: wholly
leaving

66 *The Rule of the third Order*
leaving them to the judgement
of their Superiours ; as is also
to be seene in the 18. Chap-
ter.

CHAP. VI.

*Of Confession, and Commu-
nion.*

ALL the Brethren,
and Sisters, must
be carefull to confesse their
sinnes, three times, every
yeare; and devoutly receive
the B. Sacrament; recon-
ciling themselves to their
neigh-

of our holy Father S. Francis. 67
neighbours, and making
restitution of others goods.
The said times shalbe
Christmas, Easter, and
Whitsonide.

Exposition.

IN this Chapter there are
three precepts; the 1. concer-
ning Confession; the 2. concer-
ning Communion; the 3. of
the necessarie preparation ther-
to.

1. As for the first, besides the
times that Divines assigne for
confession (as once a yeare by
the cōmandement of the Church,
and in danger of death, or be-
fore going to Communion, if
they chance to be in mortall
sinne)

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sinne) the Rule sets downe three times in the yeare, wherein they are to make their Confessions (according to the times of Communion) with puritie, and cleanness, of heart.

2. These times of Communion are Christmas, Easter, and Whitson-tide; not that our holy Father would stint them to these three times, but only to give a generall rule, which he would have all to observe; leaving them that have more devotion, to the direction of their Ghostly-Father. We may also adde, that this is said by way of comparison: for if other Christians are to communicate once a yeare, those that seeke greater perfection, ought to doe it, at least, three times. And proportionably, if others communicate once a moneth, they ought

of our holy Father S. Francis. 69
ought to doe it once a weeke.
So that in this , there can be
no certaine rule ; but it is
left to the judgement of those
that have care of them. Last-
ly , for the better prepara-
tion to this holy Sacrament, it
is ordained, that they should re-
concile themselves to their
neighbours, if they have given
them any offence, and make
restitution of others goods, if
they wrongfully detaine any:
because this Sacrament pecu-
liarly is called the *Sacrament of
peace and love* : The signe of
the immense liberalitie of our
Saviour. Whence S. Chris-
stome Hom. 83. saith, *This my-
sterie requireth not only that we
be free, and quit of rapine, but
also of enmitie, how little soever
it be : for this is the mystery of
peace.*

CHAP.

CHAP. VII.

*Of not wearing offensive
weapons.*

LEt not the Brethren
weare offensive wea-
pons, but for defence of
the Church and Faith of
Christ Iesus, or for defence
of their Country, or with
permission of their Supe-
riours.

Exposition.

1. **I**N this Chapter is a pro-
hibition of wearing any
offen-

of our holy Father S. Francis. 71
offensive weapons, least they
should fall into quarrels, and
dissentions; to the great disedi-
fication of the people, who ex-
pect greater perfection from
them. And to put them in mind,
that according to the Apostle
Eph. 4. they ought to be care-
full to keepe the unitie of the spirit
in the bond of peace.

2. The Rule in certaine causes
doth allow them. 1. When it is
for the defence of the Church;
after the example of the Mac-
chabees, who did fight for the
holy Place. 2. In defence of our
Faith, like the said Macchabees
1. 1. c. 3. *We will fight for our
liues, and our lawes.* 3. For de-
fence of the country, as in the
same place; *Let us fight for our
people, and our Holies.* And in
Esdra 2. c. 4. Nehemias ad-
viseth the people saying, *Fight*
for

72 *The Rule of the third Order*
for your brethren, your sonnes, and
your daughters, and your wives,
and your houses. And generally,
when there is just occasion, or
necessitie of defence, they may
lawfully, without any breath
of their Rule, weare weapons.
So that only offensive, and not
defensive weapons are forbid-
den.

Lastly, the Rule leaves it to
Superiours judgements, when,
and how, upon just occasions,
they may weare any weapons.
Whence Superiours may per-
mit Noble-men and Gentle-
men, warlike officers, and soul-
diers, and such like, to weare
swordes, or such like. Because
this (according to the usuall
custome) is esteemed as an or-
nament, or as a signe, of their
qualitie, office, and dignitie; ra-
ther defensive, than offensive:
accor-

of our holy Father S. Francis. 73
according to the testimonie of
S. Ambrose, speaking in the
person of S. Peter to our Sa-
viour, commanding him to buy
a sword, *Why my Lord dost thou*
command me to buy a sword, sith
thou forbiddest me to strike? He
answereth, to the end that de-
fence may be ready, and ven-
geance no way necessarie; and
that they may know, that I can
reuenge my selfe, but that I will
not.

CHAP. VIII.

*How they are to say the cano-
nicall-houres.*

THe Brethren shall
every day say the
D cano-

74 The Rule of the third Order
canonicall houres; that is,
Mattins with the Lauds,
Prime, and other houres to
Compline. The Clearkes, to
wit, that can read the
Psalter, shall for Prime,
say Deus in nomine tuo
saluum me fac, and
Beati immaculati, to the
Psalme, Legem pone.
And at the other houres,
the Psalmes following, ac-
cording to the use of the
Romane Church, with the
Gloria Patri. And when
they are in the Church,
they

of our holy Father S. Francis. 75
they shall say for Mat-
tins, the Psalmes which
the Priests, or cathedrall
churches doe say. At least,
they shall say 12. Paters,
and 12. Aves, with Glo-
ria Patri, as they that
cannot read. And for each
of the other houres 7. Pater
Nosters, and Aue Ma-
rias, with Gloria Patri.
At Prime, and Compline,
they that can say the Apo-
stles creed, and the Psalm
Miserere, shall adde them
thereunto. When they say

76 *The Rule of the third Order*
it not at the ordinary
houres, let them say thrice
the Pater Noster. The
sicke shall not be obliged
to say these houres, but
as they will. They shall
endeavour to be present at
Mattins, at their parish-
Church in the time of S.
Martins lent, and the
great lent; except some
lawfull impediment excuse
them.

Exposition.

BEfore we expound this
Chapter, it will not be
amisse

of our holy Father S. Francis. 77

amisse to explicate some termes contained therein. First what the canonicall-houres are, and why so called. Our holy mother the Church, even from the Apostles time, hath alwayes observed some certaine forme of prayer, which ordinarily is called the divine-office. Divine, because it is a proper act of those that dedicate themselves to God; Office, because agreable, or convenient, to each one, according to the custome of the place, or professed institution, as Isodore teacheth. This divine-office is otherwise called Canonicall-houres, because it was wont to be said at certaine houres, ordained, and prescribed, by the Church : which houres according to S. Clement l. 8. Const. c. 40. was taken by the Apostles from the Hebrewes, who

D 3 Act.

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Act. 1. as we may gather from
the example of the Apostles:
were praying in the third houre
of the day. Act. 10. S. Peter did
pray about the sixth houre. Act. 3.
Peter and Iohn went up unto the
Tēple, at the ninth houre of prayer.
Act. 16. At midnight Paul, and
Silas, praying did praise God. And
that they had this from the
Iewes, is manifest, by the te-
stimonie of S. Cyprian. Who
l. de Or: Dom. n. 15. hath these
words. In celebrating their prayers,
we find that the three children
with Daniell observed the third,
sixth, and ninth, houre, as in the
mysterie of the holy trinitie &c.
Which spaces of houres, the wor-
shippers of God, mystically deter-
mining long since, observed set
times to pray. And the Prophet
David Psal. 118. At midnight I
rose to confesse to thee. And Psal. 5.

In

of our holy Father S. Francis. 79

In the morning I will stand by thee. And 2. Paral. 31. Holocausts are offered alwayes morning and evening. The Prophet David in one verse concludes all Psal. 118. Seaven times in the day, I have said praise to thee; as now it is in the common practise of the Church.

Moreover those Psalmes, that are here assigned for the houres, are not now in practise in the Romane Church; and therefore according to this clause, *According to the use of the Romane Church* (wherto they are to conform themselves) they are not to say them; but instead of them, are to say the canonicall-houres, as they are said in the Church. For our holy Father so intended in all his three Rules: well considering, that the forme of Office, in the Ro-

80 *The Rule of the third Order*
mane Church, was more authenticall, and secure, then any other.

1. In this Chapter are contained foure points. The first is of the Office they are to say: providing aswell for the simple, as the learned. Those that can read, and can learne how to say it, are to say the seaven Canonically-houres, as abovesaid, after the manner of the Friar-Minors, to whom they are subject; and therefore they ought to conforme themselves unto them. Those that are lawfully hindred, and cannot say it through want of time, or through weakenesse, or other difficultie; as also those that cannot read, are to say for Mattins 12. *Paters* and *Aves*. For each of the other Houres 7. *Paters* and *Aves*, with the *Gloria Patri* at the end
of

of our holy Father S. Francis. 81
of each *Ave Maria*. After Prime
and Compline, they shall adde
the Creed with the Psalme *Mi-*
serere, if they can say it.

If any one wilbe more for-
mall in this Office, he may be-
ginne Mattins with, *Domine*
labia mea, &c. and the other
Houres with *Deus in adjutorium*.
And if they please, during their
saying of the Office, they may
meditate on the Passion of our
Saviour. As at Mattins, on the
prayer, anguish, bloody-sweat, &
taking of our Saviour in the gar-
den. At Prime, on his buffeting
in the house of Caiphas, and his
shamefull leading to Pilate. | At
Tierce, on his whipping, crow-
ning with thornes, and sentence
of death. At Sext, on his cruci-
fying betweene two theeves.
At None, on the giving-up of
the ghost, and percing of his

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side. At Vespers, on his taking-
downe from the Crosse. And at
Compline, on his buriall. The
number of *Paters* and *Aves*
hath a mysticall signification.
For, the 12. *Paters* and *Aves* re-
present unto us the 12. Apo-
stles, the 12. articles of our be-
liefe, wherto night, and day,
we are willing to adhere. The
7. *Paters* and *Aves* are to ob-
taine the 7. gifts of the Holy-
Ghost; and present unto us the
7. Sacraments. To Prime is ad-
ded the Creed, to make pro-
fession, that we live in the same
Faith. And againe at Compline,
to declare that we will perseuer
therin, even unto death. The
whole Office is ended with a
Miserere, for to demand pardon,
and mercy, for the faults, and
offences, we have committed
that day.

2. Our

of our holy Father S. Francis. 83

2. Our holy Father intending the perfection of soules; would not have them to faile in the performance of their Office in due time; which if they chance to omit, he ordaines that they say three *Paters* by way of penance, that they may be more carefull afterward. The times appointed may be as followeth. Mattins is to be said over night, or early in the morning. Prime, and Tierce, before Masse. Sext, and None, after Masse. Vespers, and Compline, in the winter at three a clocke, in sommer at foure. But herein can be set downe no generall rule. Wherefore, in this, they may follow the advise, and counsell, of their Superiours, accomodating themselves to time, and place; provided that they keepe ordinarily some certaine times.

3. In

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3. In S. Martins lent, and the lent of the Church, they are to goe to their parish-Church, there to heare Mattins. And in places where they cannot doe this, they must recompense it, with some pious excercises; according to the counsell of their Ghostly-Father. For this time ought to be spent with more pietie, and devotion, then other.

4. Finally sicke persons are not obliged to any of these Offices, but of themselves they may omit them : howsoever if they can, they should doe well to aske leave of their Confessours, or Superiours.

CHAP. IX.

How they are to make their Will.

LEt the Brethren,
that have any meanes,
be obliged to consider of
their estate; and within
three moneths after their
entry into this confrater-
nitie, to make their Te-
stament. Wherein they shall
dispose of their meanes; to
the end that none dye in-
testate. Expo-

Exposition.

IN this Chapter our holy Father would have the Professours of this Rule, to be dispoyled of all superfluous affection of earthly things, in as much, as is compatible with their state of life: setting before their eyes the memorie of death. For as S. Peter Damian saith Ep. 114. *The concupiscence can have no place, or loging, where the sepulcher, or grave is alwayes in the understanding, or memorie.* Which made him to ordaine that within three moneths after their entry into this Order, they should make their Will, and testament. And that for two reasons. 1. That by keeping this Will

of our holy Father S. Francis. 87

Will by them, they might alwayes be mindfull of death: and put themselves in such order, as if they were ready to dye: often saying to themselves that of Isaye 38. *Take order with thy house, for thou shalt die.*

2. To avoid great contentions and strifes that may arise (as dayly experiences witnes) for the goods and meanes of them that dye intestate. And also, that they may give every one their due; and doe workes of mercy before they dye; not knowing what others (who come to possesse their meanes) will doe for them. The wise man to this end giveth such counsell Eccl. 14. *Sonne if thou have it, doe good to thy selfe: and offer to God worthy oblations. Be mindfull that death slacketh not; before thy death worke justice. Before death, doe good.*

88 *The Rule of the third Order*
good to thy friend : and according
to thine abilitie, stretching out thy
hand, giue unto the poore.

C H A P. X.

*How peace is to be conserued
amongst them.*

THe meane to ap-
pease quarrels, and
dissentions, that may arise
betweene the Brethren and
Sisters, and to accord them,
shalbe in such necessitie,
to follow the advise of
the Ministers, together with
the

of our holy Father S. Francis. 89
the counsell of the Bishop
of the diocesse, if he be
neere, and to proceede ac-
cording to matters, and oc-
currences.

Exposition.

OUr Seraphicall-Father well
knowing that peace was
the trew marke of Gods chil-
dren, would have the profes-
sours of this Rule, to live with-
out discord, quarrells, dissen-
tions, processes, suites, and such
like. And that they should live
in all peace, and charitie, to-
wards all; but especially amongst
themselves, endeavouring to
make them like unto the first
Christians, who by bonds of
common charitie, and mutuall
peace,

90 *The Rule of the third Order*
peace, were called Brethren, and
were as it were all one. Act. 4.
The multitude of beleevers had one
heart, and one soule. But if,
through humane frailtie, any
quarrels and dissensions, should
arise; the Rule would have
them, for the avoyding of scan-
dall, to have recourse to their
Superiours, to wit their Provin-
cials: who according to their
prudence, and charitie, shall
endeavour to make peace be-
tweene them. Wherein, if diffi-
culties occurre, they may take
some other learned Counsell,
rather spirituall men than o-
thers: that so they may avoid
the foresaid quarrells, &c. Here-
in following the counsell of
the Apostle Tit. 3. *Foolish que-*
stions, and genealogies, and con-
tentions, and controversies of the
law avoid. For (as the same S.
Paul

of our holy Father S. Francis. 91
Paul saith 2. Tim. 2.) *The*
servant of our Lord must not
wrangle. Finally it seemes , that
in this Chapter , is containd a
command , that in such cases
they should follow the advise,
opinion, and judgement of the
Provinciall, who is appointed,
as their judge , And therefore
each one, aswell for the better
observance of the Rule , and
edification of others; as also for
avoiding many evils that oc-
curre thereby, ought to stand to
the judgement of their Superi-
ours; wisely proceeding with
counsell. Which I adde, for that
particle, *with the counsell of the*
Bishop : who by reason of his
authoritie, place, and dignitie, is
thought the fittest to give
counsell.

CHAP.

C H A P. X I.

*Concerning their Pri-
viledges.*

IF it happen that the Brethren or Sisters, be unjustly troubled, and molested, against their Priviledges, by the Governours and Commanders, of the place, where they dwell: the Superiour Ministers must have recourse to the Bishop, or other
Ordi.

of our holy Father S. Francis. 93
Ordinarie of the place; to
demand, and follow, their
advise, how to governe
themselves in such be-
halfe.

Exposition.

IN this Chapter is intimated
unto us, that there were cer-
taine priviledges granted to this
Order : which in former times
were very many, not much dif-
ferent from those of Religious
persons. Every Pope (upon con-
sideration of the great benefit,
that redounded to Gods Church,
by the encrease of this Order)
augmenting, and encreasing
their Priviledges, and graces, did
seeke to draw all ther-to. But
after-

94 *The Rule of the third Order*
afterwards, in the Latteran-
Councell it was ordayned by
Leo the tenth, that those of this
Order, who live in conventuall
manner, and are truelye, and
properly, Religious, shall enjoy
all, and singular Priviledges,
both temporall, and spirituall,
which the Frier-Minors, and
poore-Clares enjoy. But that
those who live in their owne
houses, shall not enjoy those
temperall priviledges; by reason
that what out of devotion, and
sometimes, desire to have those
Priviledges, whole townes did
enroll themselves in this Order.
Whereby the secular Princes
& Ecclesiasticall Lords were de-
prived of their rights and duties.
And besides this, the key-cold
intentions of those, that some-
times, came to the Order,
brought-in a great disorder, and
dimi-

of our holy Father S. Francis. 95
diminished much the peoples
devotion therto. Wherefore it
was judged expedient, that such
priviledges should be taken
away; and that they should only
enjoy the spirituall priviledges
of this Order, which are very
many. For they are partipant of
all the spirituall priviledges,
graces, absolutions, remissious,
and indulgences, that ever have
bene granted, or are to be
granted, to the Frier-Minors,
poore-Clares, and Religious of
the third-Order. Only some will
have, that they are obliged to
Communicate at Easter, in their
parish-church (if they be in
place where there be such) and
receive extreme-Vnction and
the Sacrament of Marriage.
Which may be seene in the
booke of the Chord.

CHAP.

CHAP. XII.

How they are to abstaine from solemne oaths.

L Et the Brethren very carefully abstaine frō solemne oaths, unlesse they be thereunto constrained by necessity; except in cases contayned in the Confession of the Apostolike-Sea, that is, for peace, Faith, calumniation, and giving testimonie; and also
in

of our holy Father S. Francis. 97

in contracts of buying,
selling, & giving, where
it shall appeare to be expe-
dient. But in common
talke, let them with-all
endeavour avoid swearing:
E if any shall inconsidera-
tely swear (as it often hap-
peneth to talkative persons)
calling it to mind, in the
examine of their consciēce
at night, let them say
thrice the Pater Noster
for such oathes. And let
every one be obliged to
exhort, instruct, and edu-
cate,

98 *The Rule of the third Order*
cate his familie , in the
feare, and love, of God.

Exposition.

1. **I**N this Chapter are contained 4. precepts. The first is a prohibition of taking rashly (publickely) oathes; which the Brethren must avoyd by all meanes;unlesse Iustices, or charitie require it of them. The Rule intimates the principall reasons that may excuse any one in taking such oathes : for it is not forbidden to sweare solemnly to the articles of Peace , Truce , cessation of Armes , or such like. Neither is it unlawfull to sweare for the confirmation , and assurance of Faith, and fidelitie to our God, the Church, or our Princes and
such

of our holy Father S. Francis 99
such like. Also one may law-
fully sweare to vindicate, or
cleare anothers fame, and credit,
when they are falsly accused,
calumniated; or such like. Last-
ly it is not unlawfull to give
testimony, either in judgement,
or out of judgement; when o-
therwise justice should suffer,
and others be wronged thereby.
So that in somme, our holy
Father in this Chapter, only to
shew how inconvenient it was
to take oathes without neces-
sitie, and also to set before our
eyes the counsell of the Pro-
phet Ieremie Cap. 4. *Thou
shalt sweare, our Lord liveth,
in truth: and in judgement,
and in justice.* That is (as
some interprete) an oath is an
act of Religion, and lawfull,
so it be made by God almight-
ie, and not by false Gods, in

100 *The Rule of the third Order*
truth, not falsly : in judgement
With due consideration : and in
justice, that is, in matters that
are just, and important, for God:
and by God, in matters of Faith:
to obserue truth in matters of
peace, judgement in matters of
calumnrie, and justice in giving
testimony.

2. The second is also a pro-
hibition of the evill custome of
swearing, wherof come many
evills. The wiseman saith Eccl.

23. Let not thy mouth be accu-
stomed to swearing, for there be
many faults in it. Every one
that sweareth, shall not be wholly
purged from sinne. A man that
sweareth much, shall be filled with
iniquitie, and the plague shall not
depart from his house. And ther-
fore our Saviour forbiddeth us
to sweare at all Mat. 5. Our
holy Father to prevent this evill,
and

of our holy Father S. Francis. 101

and to make the Brethren more carefull of themselves, ordayned a set pennance for every oath that they should make, to wit, three *Pater Nosters*. Wherein is intimated unto us a pious, and profitable forme of punishing our faults, whether by omission, or commission, by imposing certaine pennances for such imperfections, immortifications; or the like. The benefit of this exercise may better be perceived by experience, then here declared. Sure I am, that many spirituall persons have received great profit thereby.

3. The third is the examine of the conscience at nights, not so much here commanded, as supposed. For our holy Father thought that none, (who had any feeling of devotion) would omit so profitable, secure, and pious

102 *The Rule of the third Order*
meanes of working their salvation: but that each one would diligently examine their consciences, and seriously consider all the actions of the day past. And if at that time they found themselves to have sworne, they should doe this pennance of three *Pater Nosters*. And according to this, they may doe it in regard of other defects; as lying prostrate on the ground, kisse the ground, use some discipline, haire-cloath, girdle, or such like pennance, conformable to the fault. But let this be done with discretion, and with advise of their Confessours.

The last is for those that have families or subjects, whom by the Rule they are to instruct, and teach, by word, and example: drawing them to pietie, devotion, feare and love of God. Of
this

this we may have a most perfect patterne in the life of S. Elzeare (sometime of this Order) which I thought good, briefly to set downe here.

1. He would have all his houshold, or familie, to heare Masse dayly:

2. He would permit none to eat of his bread, that led an evill life.

3. He ordayned that all of them should goe to confession once a weeke, and to communion once a moneth.

4. He would not suffer any one in his house to play at cards and dice, or other unlawfull games.

5. He did strictly forbid every one of them to use any blasphemies, swearings, or dishonest words.

6. He had great care, that no

104 *The Rule of the third Order*
quarrells should arise amongst
them: and if there did, he would
endeavour to reconcile them.

7. After dinner, and supper,
he would have them to dis-
course of spirituall things. O
happy master, and fare happier
servant, that should live with
such a master!

CHAP. XIII.

*Of their congregations, and hear-
ing Masse.*

ALL the Brethren,
and Sisters, in what
soever place, or city, they
dwell, must every day (if
they

of our holy Father S. Francis. 105
they may) heare Masse,
and every moneth, they
shall meete, and assemble,
in some place deputed by
the Minister Rectour to
heare a solēne Masse. And
there each of them shall
give an almes to the Chap-
line, or other elected to
that end; which shalbe di-
stributed by the Rectour
Minister, among the
Brethren, and Sisters, that
are in greatest necessity;
and particularly, among
the sicke. This almes

E s shall

106 The Rule of the third Order
shall also be imployed in
the buriall, and funerales,
of the poore deceased: and
what remaineth, shalbe di-
stributed to the other poore.
Some part of this almes
also shalbe given to the
church, where they as-
semble. And every time
that they meet, they shall
endeavour to have some
good Religious to preach
unto them; who shall in-
duce them to pennance,
and to the exercise of good
workes. Let all the Bre-
thren

four holy Father S. Francis. 107
thren be admonished to
keepe silence, and to be at-
tentive at prayer, during
the divine-Office; especial-
ly whilst Masse is cele-
brated, and the word of
God preached: unlesse the
common good of the Con-
fraternitie otherwise re-
quire.

Exposition.

IN this 13. Chapter, there are
five, or six things commanded
by way of precept.

1. That each one of this Or-
der shall endeavour to heare
Masse dayly, unlesse they have
some

108 *The Rule of the third Order*
some just impediment.

2. For the better information of the Superiours, & Over-seers (who in the Rule are called Minister Rectours, who are appointed by the Provinciall, or elected by the Fraternitie, to take care of the rest, and to see them performe those things, that are commanded them by the Provinciall, or which the Rule requires) and for the conservation of charitie amongst them: and lastly to keepe uniformitie in all things; the Brethren and Sisters are to meet at a solemne Masse and Sermon. Which custome was very good and observed punctually in former times; and at this time is observed in Spaine. But in our Country (as it now is) it cannot be performed. Yet if commodity will permit, they should

of our holy Father S. Francis. 109

should doe well to meeete together, sometimes, to such ends.

3. In these assemblyes, they were to excercise workes of charitie. Each one, according to his abilitie, was to give some almes, which was to be gathered by some one, appoynted for that end, who should give it to the above-said Over-seer or Minister Rectour, that he might distribute it to pious uses. The rule prescribes foure workes of charitie; the first is to be done to those that are in this Order, and suffer any want, or are sicke. For charitie requires, that they should helpe one another. For as the Apostle S. Iohn saith, *He that shall have the substance of the world, and shall see his Brother have neede, and shall shut his bowells from him: how doth the charitie of God abide*

110 *The Rule of the third Order*
abide in him? 1. Iohn 3. Where-
fore every one ought to doe
mercy, and miseration on his Bro-
ther, Zach. 7. The second is that
some of this almes be destri-
buted for the buriall of any of
this Order, in case they have
not meanes to discharge it them-
selves. Which is also a very
charitable act, for which Tobias
is commended in the holy Scrip-
ture: and he taught the same to
his sonne Cap. 4. *Set thy bread,*
and thy wine upon the buriall of
a just man. David also prayes
the men of Iabes Galaad 2. Reg.
2. saying, *Blessed be you to our*
Lord, which have done this mercy
with your Lord Saul, and have
buried him. And now our Lord,
certes, will render you mercy and
truth. The third is, that some of
it be given to the church, for
the maintenance of those that
looke

of our holy Father S. Francis. III
looke to the church. For as S.
Paul saith 1. Tim. 5. *The worke-*
man is worthy of his hire) ei-
ther for ornaments, or towards
the fabricke of the church. The
great devotion of the Israelites
in building the arke of the Te-
ment, and the Temple, may
confound Christians for their
neglect in this point. The fourth
is, that if there remaine any
thing, it is to be given to the
poore, that are not of this Or-
der. A thing much commen-
ded unto us in the holy Scrip-
tures.

Now because that in our
Country, those assemblies, ga-
therings, and Over-seers, can-
not be observed: the Brethren
and Sisters of this Order there,
may, and ought (if they have
meanes) to supply it by giving
(according to their abilitie) some
thing

112 *The Rule of the third Order*
thing every moneth to these
pious ends ; and also cause a
Masse to be said every moneth
for the Brethren , and Sisters,
of this Order. And those that
have not meanes, may supply
it by labours, or prayers, for
them.

4. They are to have at these
assemblies a Sermon, preached
by some Religious person; who
is to preach unto them pen-
nance, and the practise of good
workes . And although (for
the reason afore-said) this can-
not be had after this manner in
our Country : yet each one, or
more together , may procure
some Priest to instruct them,
that they may the better goe
forward in the course , which
they have begunne; which prin-
cipally aimes at pennance, and
workes of charitie. If they can-
not

of our holy Father S. Francis. 113
cannot doe this, at least let them
read some booke or other, that
treateth of that subject.

5. Our holy Father admoni-
sheth, that they shew devo-
tion, and pietie, in the Church,
and in time of divine-Office, or
Masse: aswell that they may
not distract others (for as the
wise man saith Eccl. 20. *It is
not a good thing, to hinder him
that confesseth in prayer*) as also
that they themselves (accor-
ding to the Apostle Rom. 12.)
may be *instructed in prayer*; that is,
diligent and assiduous in prayer.
For our Saviour saith Mat. 21.
My house is a house of prayer. If
a house of prayer, sure it is not
a place of talking or pratling,
laughing or jesting. Whence S.
Augustine in Reg. Let none
doe any thing in the Oratory,
but that wherto is was made;
and

114 *The Rule of the third Order*
and whence it hath its name,
to wit, from prayer. The sen-
tence of the Prophet Ieremie
Cap. 48. is some what terrible;
Cursed be he that doth the worke of
our Lord fraudulently. Lastly, our
holy Father, to take away
scruples, declares, that when it
is for the good of the Confrater-
nitie, they may lawfully speake, or
doe any such thing, even in those
times. As for example (where
it may be done) they may ga-
ther the almes in time of Masse,
or Office. In like manner they
may speake for any thing, that is
necessarie for the said Masse, or
Office : but still with modestie,
and discretion.

CHAP.

CHAP. XIV.

Of visiting the sicke, and taking
care of the dead,

VHen any one
of the Bre-
thren shalbe sicke, the Su-
perieur Ministers (being
therof in the behalfe of the
sicke partie advertised)
shall visit, or cause him to
be visited, at least, once a
weeke; admonishing him
touching the state of his
soule, as farre forth, as
they

116 The Rule of the third Order
they shall find it requi-
site. And if he be poore,
they shalbe carefull to pro-
cure him what is neces-
sary, out of the almes of
the poore. And if the sicke
person doe die, all the Bre-
thren and Sisters of the
confraternitie, that shalbe
in the towne, or place,
where he died, shalbe pre-
sently advertised therof, to
the end they be present at
the funeralls. Whence they
shall not depart, till the
divine-Office be ended, and
the

of our holy Father S. Francis. 117

the body interred. The like
shalbe abserved towards
the Sisters, that are sicke,
and depart out of this life.
Eight dayes after the death
of any Brother, all the
Brethren and Sisters of
the Confraternitie, shalbe
obliged to say for their
soules, the Priests a Masse
of the dead, they that
can read 50. Psalmes,
and they that cannot read
50. Pater Nosters, with
Requiem æternam. Let
also three Masses be pro-
cured

118 *The Rule of the third Order*
cured to be said every
yeare, for the Brethren,
and Sisters departed. They
that can read the Psalter,
shall, at their commodity,
say it entirely every yeare;
and they that cannot read,
shall say a hundred Pater
Nosters, adding Requiem
æternam at the end of
each one.

Exposition.

I. **A**LL the Brethren, and
Sisters, ought to give
notice to the Superiour, or whom
he shall appoint, of the sicknesse
of

of our holy Father S. Francis. 119

of any Brother, or Sister, if they chance to fall sicke; that in time convenient, they may receive the Sacraments, and (if need be) that all things may be provided for them.

2. The Superiours (so advertised) shall themselves, or others for them (to whom they shall commit the charge) goe and visit them, and see that they have all things convenient, both for soule, and body. After which time, if the infirmities or sicknesse doe continue, either they, or some one in their place, shall visite them every eight dayes, or oftener, as neede shall require.

3. Out of those almes (whereof mention is made in the precedent Chapter) they are to provide, or cause some others to provide for them, all things
neces-

120 *The Rule of the third Order*
necessarie, when through po-
vertie they are not able to doe
it themselves. And although
these things cannot fully be
done in our country : yet each
one may visit the sicke, take
care that they have the Sacra-
ments, and charitably (accord-
ing to their abilitie) relieve
their necessities.

4. When they can convenien-
tly doe it, the Brethren and Si-
sters are to assist, and be pre-
sent at the burialls, or funeralls,
of every one of this Confrater-
nitie: that so exercising a worke
of mercy, they may mutually
pray for each other.

5. To this end, it is ordayned
by the Rule, that within eight
dayes after the death of any
such, each Priest of this Order,
(to wit, within the limits of
such a citie, or Province, accord-
ing

of our holy Father S. Francis. 121

ding as Superiours shall judge convenient) shall say a Masse of the dead. Such as are not Priests, and can read, shall say fifty Psalmes. Such as cannot read, or through infirmitie, weaknesse, or any other reasonable occasion, cannot doe the fore-said, may say fiftie *Pater Nosters*, with *Requiem eternam*, at the end of each one.

6. Besides these particular prayers, the Rule prescribes some in generall, for those that die in this Order: ordaining that those who are Priests, shall every yeare say three Masses: those that are not Priests, and can reade, a hundred Psalmes; and those that cannot reade, a hundred *Paters*, with *Requiem*, as afore-said. The times when they are to say these (provided that it be done within the yeare) is

F

left

122 *The Rule of the third Order*
left to each on's commoditie, and
devotion : unlesse the Superiour
shall judge it expedient, to set
downe some certaine time. In
all which, we may see the pious
intention of our holy Father, to
draw men to the workes of
mercy ; as visiting the sicke,
burying the dead, and praying
for those, that cannot helpe
themselves.

CHAP. XV.

*Of the Superiour Mini-
sters.*

L Et every Minister,
and other Officer, (on
whom,

of our holy Father S. Francis. 123
Whom, in this Forme, Order, and Rule of life, any Office shalbe imposed) receive the same with devotion, and labour to execute it piously. And let not the said Offices be given and distributed, but for a certaine time. And let no Minister Rectour be established for terme of life; but let there be a certaine time prefixed; which expired, let another be created.

Exposition.

THis Order, being now wholly subject to the Generals,

124 *The Rule of the third Order*
nerals, and Provincials of the
Frier-Minors (as hath bin be-
fore declared) doth not make
use of this Chapter; but is to
be governed by the fore-sayd
Superiours. The Ministers Re-
ctours, that were wont to be
chosen out of this Order it selfe,
did governe the Order in the
beginning; but still with depen-
dance to the fore-said Generals,
and Provincials. And even at
this time, the said Superiours in
Spaine, doe ordaine Officers, or
Superintendents; who are to
have care of the rest, and
watch over them in their pious
exercises, Assemblies, Proces-
sions, visitations of the sicke,
and such like (according to the
prescript of the Rule) which
here I omit, because they can-
not have place in our Country,
as it now stands.

CHAP.

CHAP. XVI.

*Of the visitation, and correction
of offenders.*

THe Superiour Ministers, Brethren, and Sisters, of every towne, or place, in time to that end appointed, shall assemble in some Monastery, or church, there to make their common visitation: where their visitours shalbe Priests of some approved

F 3

Reli-

326 The Rule of the third Order
Religion, and of exemplar
life; that they may impose
on the delinquents health-
full penance, for their
sinnes committed: neither
let any other be admitted
to this Office of Minister.
And because this forme of
lyfe had it's originall from
the holy father S. Francis,
we counsell them to choose
V'sitours, and Reformers
of this Confraternity, of
the Order of Frier-
Minors: who shall con-
serve it, and have parti-
cular

of our holy Father S. Francis. 127
cular care therefore. And
when the Superiours or
Guardians, shalbe there-
unto required, they shall
freely accept thereof. This
Office of visitation, shalbe
kept at least once a yeare, or
oftner, if it shalbe necessary.
The obstinate, disobedient,
& incorrigible, shalbe first
admonished three severall
tymes: after which, if they
will not amend, let them,
by the advise of the Bre-
thren-discreets, as incor-
rigible persons, be exclu-
F 4 ded,

128 *The Rule of the third Order
ded, and expelled, their
Confraternity.*

Exposition.

1. **I**N this Chapter, there are
three precepts. The first
is that the Brethren, and Si-
sters, according to the appoint-
ment, and ordinance of Super-
iours, doe assemble together,
at certaine times of the yeare,
to be examined, admonished,
& reprehended, & charitably cor-
rected, according to their faults,
omissions, scandals, and disedi-
fication, that any of them shall
give to the world. Now, be-
cause that this cannot be done
in these parts (as in Spaine it
is frequently practised) the Pro-
vinciall (either by himselfe, or
by others, to whom he shall
com-

commit that charge) may performe this, by making secret enquire, according to charitie (without offence to any one) of their life, and behaviour; and by secret admonitions, and penances, reduce those that are delinquent, to their due state, and course of life.

2. Our holy Father would, that the Superiours should every yeare visit the Brethren, and Sisters of this Order. In which visitation, they may examine them of the progresse, good example, true practise, and observance of their Rule, and Profession: that thereby, they may be conserved in the true spirit of this holy Order. And although this cannot be observed in our parts, with that formality; yet the Superiours may in privat places, and with particular

130 *The Rule of the third Order*
cular persons, proportionably
proceed, to the greater esta-
blishment of piety, and devo-
tion, in this holy course.

Where note, that our holy
Father S. Francis did desire,
that these things should be done
by some Religious, or Regu-
lar Priest: For such, ordinarily
speaking, are most proper to
judge, and discern of those
things that belong to a Regular
life. And according to his coun-
sell, he should be of the Frier-
Minors; who may best lead,
direct and governe them, accor-
ding to the spirit of the Foun-
der: which afterward was
found so necessary, and expe-
dient, that the succedent Popes,
wholy submitted them to the
Frier-Minors, as hath bin be-
fore declared.

3. Because, as the Wise-man
saith,

of our holy Father S. Francis. 131

saith, Pro. 10. *Via vitæ, custodiendi disciplinam: qui autem increpationes relinquit, errat.* The way of life, to him that keepeth discipline: but he that forsaketh reprehension, erreth. He that is willingly corrected, and reprehended, doth goe the way of life; but he that is incorrigible, doth erre from the way of truth, and come to ruine. Which is more plainely set downe Pro. 29. *The man, that with stiffe necke contemneth him that rebuketh: suddaine destruction shall come upon him, and health shall not follow him.* Our holy Father ordained in this Chapter, that after that the Superiours have used all charitable meanes, to correct those that offend in any notable manner; if they remaine obstinate, and incorrigible, and will not amend,
by

132 *The Rule of the third Order*
by due admonitions, given at
three severall times; that such
be excluded, expelled, and put
out of the Order, as unworthy
to live in the union of this holy
Confraternity.

CHAP. XVII.

*Of avoyding strifes betweene them-
selves, and with
others.*

L Et the Brethren, and
Sisters, to their ut-
most avoyd strifes, dis-
putes, debates, and con-
tentions. And when any
begin

of our holy Father S. Francis. 132
beginning of discord doth
appeare, let them inconti-
nently seeke to suppress,
and extinguish the same: if
not, let the matter be
brought before the Magi-
strate, who hath autho-
rity to judge therof; who
bearing the parties with
patience, shall determine
their discord by justice.

Exposition.

IN this Chapter are contai-
ned three admonitions, very
profitable for all Christians;
but much more requisite to
those, that professe this Rule.

1. That

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1. That the professors of this Rule, and Order, ought to avoid all strifes, and contentions, suites, and processes of law. For as S. Augustine saith Ench. 78. no suites, contentions, or quarrels, can be had without veniall sinne at least ; because most commonly, they proceed from over much love of temporall things; and seldome want danger of hatred, ill-will, and calumnie; besides the losse of time, peace, and interior tranquillitie of the minde : which made our Saviour, Mat. 5. to leave this counsell unto us, *To him that will contend with thee in judgement, and take away thy coate: let goe thy cloake also unto him.* Rather let goe thy cloake, then enter into contention with him. This S. Paul urgeth to the Corinthians Ep 1. c. 6. *Why doe*

you

of our holy Father S. Francis. 135
you not rather take wrongs ; why
doe you not suffer fraude? This be,
comes christians to doe , whose
greatest glorie, as witnesseth S.
Clement. 1. 2. Const. Apost. c.
45. is, not to have quarrels, or
processees with any one. It was
well said of one, *An ounce of peace,
and charitie, is better then a pound
of victory.*

2. Because such is humane
frailtie, that we can hardly live
without contentions, and strifes,
our holy Father doth prescribe
a rule to suppress all such, that
may arise amongst them ; advi-
sing them to stand to the ar-
bitrement of the Superiours of
this Order, or some Ecclesiasti-
call persons, for the avoyding of
many dangers to their soules,
and unprofitable expenses. Which
also is commended unto all
Christiāns by the afore-said S. Cle-
ment

136 *The Rule of the third Order*
ment in the fore-said 45. Chapter. If it chance by some on's endeavour, or through temptation, that any strife happen; let them labour that it may be appeased, although they should necessarily suffer losse; and let them not goe to the judgement of the Gentils. Nay, doe not ye suffer that secular Magistrats judge of your causes: for by them the diuell doth labour to raise shame to the servants of God. And in another place. If any have businesse amongst themselves, let them not be judged by the judges of the world: but whatsoever it be, let it be decided by the Priests of the Church; and let them by all meanes obey their decree.

3. If this cannot be done, or that the businesse cannot be so decided; they may goe to the Magistrate, or Officers appointed

of our holy Father S. Francis. 127
to doe justice. For the demanding of right, and justice, before lawfull judges, is not to be condemned: yet not to be used, but in case of necessitie; and then with all charitie, and peace.

CHAP. XVIII.

*How the Brethren may be dispensed with-all, in their
fasts, &c.*

THe Ordinaries of the place, or the Visitours, may for any lawfull cause, and when they shall see it expedient, dis-

138 *The Rule of the third Order
dispense with the Brethren,
or Sisters, in the absti-
nences, fastings, and other
austerities of this Rule.*

Exposition.

BEfore we enter into the ex-
plication of this Chapter,
we may note that in the begin-
ning of this Order, the Bre-
thren, and Sisters therof, were
subject to the Ordinaries, or
Bishops of the diocesse, where
they lived: but afterwards, the
Popes, upon good consideration
(as is before declared) did sub-
mit them wholly to the Frier-
Minors, as to their lawfull Su-
periours. So that in them re-
maines the power of dispensa-
tion in the fasts, abstinences, and
other

other things contained in the Rule. And the professours of this Rule are to have recourse to them, in all their difficulties; who may, and ought to dispense with them, according to time, place, necessitie, and qualitie of persons; in all things that concerne this state or life. Whence the Provinciall, or he to whom he shall give this authoritie, may dispense with, or rather omit, the examine that is required in the first Chapter, when they shall judge it not to be expedient. They may also dispense with them in most things that concerne the yeare of Probation; about the habit they are to weare, how, or in what manner they are to goe in their apparell; with going to feasts, and banquets; and such like. Finally, with all their abstinences,

140 *The Rule of the third Order*
stinences, or fastings; as in this
Chapter is expressly set downe.
And generally, in all difficulties,
which may make the Rule, or
observance of this Order, any
way burdensome, or over
weighty; according to the qua-
litie of each person, as hath
bene touched before.

Moreover, by vertue of ma-
ny priviledges, that have bene
given to this third Order, this
power of dispensation is not
limited to the fasts, and absti-
nences, of the Rule: but exten-
deth it selfe also to all others
commanded by the Church, or
otherwise. For the Superiours
of this Order, may doe in all
things that concerne their spi-
rituall government, the same
that the Pastors, and Bishops
respectively, may doe in their
Cure, and charge. Besides, this is
par-

of our holy Father S. Francis. 141
particularly granted to the first,
second, and third Order (I
meane that which is Religious)
whose Superiours may, and
can, dispense with them, in all
such fasts, &c: and by commu-
nication of Priviledges, is gran-
ted to this Confraternitie; which
enjoyeth all the spirituall graces,
and priviledges of the fore-
said Orders.

CHAP. XIX.

*How the Ministers are to declare
unto the Visitours, the ma-
nifest faults.*

THe Ministers shall
declare unto the Vi-
sitour

142 *The Rule of the third Order*
visitour the manifest faults
of the Brethren, and Si-
sters, that the culpable may
be punished. And if any
be found incorrigible, after
three admonitions; by the
Minister, or by some of
the Brethren-discreets, let
him be denounced to the
Visitour, who shall expell
him the Confraternitie,
publishing it in the Con-
gregation.

Exposition.

1. **I**N this Chapter, our holy
Father lay's a charge upon
the

of our holy Father S. Francis. 143
the Ministers, that when they
see any publicke scandals, or
offences in the Brethren, or Si-
sters; they first in charitie ad-
monish them three severall
times, and then denounce them
to the Visitours. If they re-
maine yet incorrigible, the Vi-
sitour may, and ought to ex-
pell, or cast them out of this
Order. Which order is not
much unlike to that of the
Societie of Iesus, whose Supe-
riours may, upon just grounds,
and motives, expell any of
their subjects out of their Or-
der: and by this meanes, they
cut-off many rotten members,
which otherwise might infect
the whole.

Our holy Father S. Francis
being willing to preserve this
Order, did ordaine this law; yet
with so many circumstances,
that

144 *The Rule of the third Order*
that none can take it amisse.
For. 1. it must be for some
hainous fault. 2. This fault
must be publicke, or manifest-
ly knowne to the world. 3.
It is not sufficient to have
committed one fault; but to
this is required, that the fault
be reiterated, without amend-
ment. 4. The often-reitera-
ted-fault is not sufficient, un-
lesse they have bin thrise ad-
monished by their Superiour,
or by him that is appoin-
ted for that end. 5. They
must be denounced, and de-
clared to Superiours, who fin-
ding them incorrigible, and that
there is no hopes of amende-
ment, may expell them out of
the Order, as above-said. Lastly,
that the whole Congregation
may avoid him, and also may
know that all things have bin
per-

of our holy Father S. Francis. 145
performed, which the Rule
prescribes; the Superiour is to
publish the cause of his expul-
sion, that is, make it knowne
to the whole Congregation.
Neither are such any wise to
be admitted againe; unlesse it
be upon singular signes of re-
pentance, and amendement.

CHAP. XX.

Of the obligation of this
Rule.

BUt in all the afore-
said things, where-
unto the Brethren, and Si-
sters, of your Order, are
G not

146 *The Rule of the third Order*
not obliged by the com-
mandements of God, or
ordinances of the Roman-
Church, wee will not that
they be bound under mor-
tall sinne. But let them
with prompt humility re-
ceive the pennance enioy-
ned them, for theyr excesse
committed, and study to ac-
comphish it entierly.

Exposition.

THis Chapter declareth, that
by vertue of this Rule,
none are obliged under sinne,
to any thing contayned in this
Rule

of our holy Father S. Francis. 147

Rule. But only under penance to be enjoyned by Superiours. And because herein lyes a stumbling-block to many, who apprehending the great, and manifold obligations of this Rule, are terrifyed from entering into so holy a course: or which is worse, doe terrify others from it, by presenting unto them bug-bears, even contrary to their owne conscience. Who (if they have any judgment) cannot choole but know, or, at least, ought to knowe, that the same difficulty occurs in all Religious-Orders. Nay, there is scant any that have any obligations, besides their essentiall vows, as *S. Thomas*, and others have well noted. Wherefore, I will conclude, that the vow, and Rule of the third Order of *S. Francis*, in it selfe, doth

148 *The Rule of the third Order*
no way oblige to mortall sinne,
but onely to 'paine, or punish-
ment, that shalbe imposed by
the Superiour. Which is just
the same, which S. Thomas
mentions 2. 2. q. 186. of the
Dominicans. *In aliqua religione*
(meaning them) *transgressio talis*
(sc. regulæ) *vel omisio*, ex suo
genere, non obligat ad culpam, ne-
que mortalem, neque venialem: sed
solum ad pœnam taxatam sustinen-
dam; quia per hunc modum, ad
talìa observanda, abligantur. If
we marke his words, they are
the same. For first he saith, that
the transgression of those things
that are in the Rule, or omission
of them is no sinne, either mor-
tall or veniall. Secondly, that
they onely oblige to beare, or
sustayne, the paine or punish-
ment, that is taxed, appointed,
or injoyed for the same. And
lastly,

of our holy Father S. Francis. 249

lastly, gives the reason, because they are obliged to their observance, after this manner; that is, because they have made their vows with such intentions, and the Approvers of the Rule intended to oblige no otherwise. And *ad 2^{um}*. brings a comparison of the Ecclesiasticall, law, which doth not in all things, oblige under sinne. So all things that are in the Rule do not oblige, but some particular, or none at all: according to the intention, and will, of him that approves the Rule. For *votum est veluti privata lex, quam sibi quisque fert, & quæ se alteri obligat: at lex neminem, tenet, aut ligat, nisi Princeps qui eam tulit velit ut id teneatur.* To conclude, all promises have force, from the mind, intention, and will, of him that promiseth;

150 *The Rule of the third Order*
as all contracts, from the mind
of them that make them; and
the law from the mind, and will,
of the Prince. The Pope, who
confirmed, and approved, this
Rule, having declared his inten-
tion, in not obliging them to
any sinne; and the Professours
therof, making their vows ac-
cording as he hath approved it;
no man of reason can call this
any more in question.

Notwithstanding, as the said
S. Thomas saith, they may
offend, either venially, or mor-
tally, if they transgresse in any
matter of importance, by con-
tempt against their Rule, and
Profession. Then they are said
to doe things out of contempt,
when wittingly, and volunta-
rily, they deny to submit or
subject themselves, to the or-
dinance of their Rules; and from
thence

of our holy Father S. Francis. 151

thence proceed to do anything
against the Rule : which is ver-
tually to recall, or gain-say the
vow and profession that they
have made; which certainly
cannot be excused. So that
then onely the Professours of
this Rule do offend mortally,
or venially, when through con-
tempt, they wilfully neglect to
performe the things prescribed
in the Rule : otherwise they do
not offend, but are lyable to the
punishment, and correction, of
the Superiours of this Order;
to whom they have willingly,
and voluntarily submitted them-
selves : after the example of the
Prophet David, saying Psal. 118.
*The voluntaries of my mouth
make acceptable ô Lord; and teach
me thy judgments.* And before
he prayed, cryed out to our Lord,
Conduct me into the path of thy

152 *The Rule of the third Order
Commandments, because I would
it. I have made choyte of it; not
through feare, but of a free-will,
and a filiall love, with is the
only bond that our holy Fa-
ther will tye his children in,
in *vinculis charitatis*, in the bonds
of charity, bonds of love; and
this is the end of all perfection;
which I truly wish to all the
Professours of this Rule.*

*The Confirmation of the
Rule.*

L Et no man presume
to infringe the page
of this our Decree, & Rule,
or rashly to contradict it.
But if any presume to at-
tempt

of our holy Father S. Francis. 153
tempt it, let him know,
that therein he incurreth
the indignation of Al-
mighty-God, and of his
blessed Apostles S. Peter,
and S. Paul. Given at
Reate the 17. of August,
in the second yeare of our
Papacy.

Exposition.

IN this confirmation, or con-
clusion, of the Popes Briefe,
or Bull, is contained a prohibi-
tion, under paine of the Churches
censure, that none through in-
discretion, malice, or envie, doe
presume to contradict, oppose,

G 5 calum-

154 *The Rule of the third Order*
calumniate, or derogate, in any
wise, this Rule, and Profession,
approved, confirmed, and com-
mended unto all Christians
by our holy Mother the Church,
and almost by all the Popes
that have bin since the begin-
ning of this Order; practised,
honoured, and esteemed, through
the whole world. Being indeed
(as it were) a renovation of
the state, and life, of the first
Christians, a high-way of per-
fection (as Pope Gregory the
9. termes it in his Bul: *Nimis*
patenter) accommodated to all
sorts of People: *who may* (as the
same Pope saith) *by laudable*
action, embrace this Religion, in the
bowels of Iesus-Christ. For this
Rule, and life, contains the
chiefest things, that a Christian
is bound to doe, at least, by an
habitual intention; which the
Pro;

of our holy Father S. Francis. 155

Professours of this Rule, are to doe, with an expresse, and actuall intention. Whence by vertue of this Rule they are to have an actuall intention, desire, & purpose, to observe the Commandements, and to continue during their lives, in the observance therof. 2. They are to make satisfaction for all wrongs, debts, or injuries, they have, or may committ against any one, in as perfect a manner, as if they were continually dying. 3. They are with a prompt, and ready minde to receive the penances, that shall, or may be enjoyned by their Superiours, or directours, for the faults they shal commit. 4. They ought with a full and firme resolution, wholly to give themselves to a spirituall, and penitentiall life, in fastings, prayers, almes, and other workes
of

156 *The Rule of the third Order*
of mercy. 5. They are to pre-
cise vertue, being animated
thereto in each Chapter of the
Rule. They are to shine in the
light of *Faith*: for this Rule,
otherwise, doth not admit of
them; as is to be seene in the
first Chap. the whole drift of
the Rule being to doe pen-
nance, which requires *Hope*,
without which, there can be
no Pennance. Each Chapter of
the Rule favours of *Charitie*
commending unto its Profes-
sours the love of God, and their
neighbour; liberalitie towards
the poore; care of the sicke; and
pittie, and compassion, of the
dead; by prayers, almes, and as-
sistance, readily and promptly
to performe the duty of a good
Christian, towards God, their
neighbour, and themselves. To-
wards God, the Rule sets downe
the

of our holy Father S. Francis. 157

the forme, and manner, of the Office they are to say dayly, the times of Confession, and Communion; as also of their Vow and Profession, which is an act of Divine worship. *Towards their neighbours* likewise, whether superiours, or inferiours; because by vertue of this Rule, the wives are to have respect of their husbands, without whose leave, they cannot be admitted. Also all are to be obedient to their Superiours Ministers, and Provincials; and to them whom they shall appoint; as Visitours, Guardians, and such like. Neither for this, are they excused from their lawfull, and rationall duty, to the spirituall or temporall Magistracy; as may be seene in the 10. 11. 12. and 17. Chap. And generally, to all people, and in all

oc.

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occasions, they are to shew this love towards their neighbour; as by praying for all, especially for the Brethren and Sisters of this Order alive and dead; as is to be seene in divers Chapters of the Rule: providing for the necessities of the sicke, and poore; and finally assisting and taking care of theyr funeralls.

Towards themselves, in being alwayes prepared to dye, by making their Will, discharging their consciences, and continually watching over their actions; and so giving themselves to abstinences, fastings, mortifications, and austerities, according to the Rule, and judgement of their Superiours: thereby in all things giving good example, and edification, to all; for without all doubt, the publicke profession, and practise of pietie, doth
in;

of our holy Father S. Francis. 159

incite, and provoke others to the same. So the wearing of the Habit, doth serve them as, a buckler against many evils; for it puts them in mind of the vow, and promise, they have made to God. Much more might be said hereof, but my intended brevity commands me to cease. Only here I will set three Conclusions defended publickly in Toledo in Spaine, briefly explaining this Confirmation.

1. Whosoever shalbe so bold, or presumptuous, as to villifie, gain-say, or contradict, this Rule, declaring that this order of Penance is no way profitable; he, or she, shall fall into the curse of Almighty-God, and of his Apostles S. Peter and S. Paul.

2. Whosoever shall say, that their forme, or manner, of Profession

160 *The Rule of the third Order*
fession, is not good, or lawfull;
he, or she, shall fall into the
fore-said malediction.

3. Finally, hee or shee, that wit-
tingly, & willingly, with-draweth
any one from entring into this
Order, or hindereth their de-
signe, or purpose, doth sinne
grievously; and is bound to re-
stitution, and satisfaction, in as
much as he or she, is able.

*The ende of the Rule of the
third Order, of our holy
father S. Francis.*

THE



The forme of cloa-
thing, and Profes-
sing those that
come to this third
Order.

THe Supcriour sitting before
the Altar, or otherwise, first
demandeth of them what they
desire. And they kneeling be-
fore him shhall answer as follow-
eth.

R. Father, I begge, and desire,
for the love of God, the B.
Virgin Marie, our holy Father
S. Fran-

162 *The Rule of the third Order*
S. Francis, and all the Saints
in heaven; that you will admit
me to the Habit of the third
Order of Penance: to the end
that I may better serve God,
by the observance of this Rule,
and his Commandements

*At the time of Profession they
shall observe the same forme, only
chainging those words (to the
Habit) and saying (to the Pro-
fession of the third Order) &c.*

*After which the Superiour, ac-
cording to time, and opportunitie,
shall make some briefe exhortation,
and instruction, unto then, concer-
ning this manner of life; and then
proceede as followeth.*

BENEDICTIO HABITVS.

✱. *Adjutorium nostrum in no-
mine*

of our holy Father S. Francis. 163

mine Domini.

R. Qui fecit cœlum, & terram.

ψ. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

ψ. Dominus vobiscum.

R. Et cum spiritu tuo.

OREMVS.

Domine Iesu Christe, qui existens in formâ Dei, formam servi accipere, & in similitudinem hominum fieri, & habitu inveniri ut homo, pro nostrâ salute signatus es: te suppliciter exoramus, ut istum nostræ Religionis Habitum, in crucis modum, pro tuæ Passionis memoriali, dispositum, benedictere digneris, ut famulus tuus (*vel* *famula tua*) qui (*vel* *qua*) pro pæni-

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pænitentiali sui corporis tegu-
mento, ipsum induit; te per imi-
tationem induat, saluberrimum
omnis perfectionis exemplum.
Qui vivis & regnas cum Deo
Patre, in unitate Spiritus Sancti
Deus, per omnia sæcula sæcu-
lorum. R. Amen.

Super chordam.

OREMVS.

DEus qui ut servum absol-
veres, Filium ligari funibus
voluisti, benedice quæsumus
funem istum, ut famulus tuus
(*vel famula tua*) qui (*vel qua*)
eo velut ligamine pænitentiali
cingetur, vinculorum ejusdem
Filij tui Domini nostri Iesu
Christi memor existat; & in
Ordine quem assumit, salubri-
ter perseveret, & tuis cum ef-
fectu

of our holy Father S. Francis. 165
fectu semper obsequijs se alli-
gatum (vel alligatam) esse cog-
noscat. Per eundem, &c.

*His peractis, aspergit Habitum
& chordam aquâ benedictâ, deinde
imponens ei Habitum, dicit:*

Induat te Dominus novum,
hominem, qui secundum Deum
creatus est in justitiâ, & san-
ctitate veritatis.

*Demum cingens chordam, di-
cit:*

Præcingat te Dominus, Cha-
rissime Frater (vel Soror) cin-
gulo Ordinis hujus, ad invoca-
tionem sanctissimi Nominis sui,
& beatissimi Patris nostri Fran-
cisci, quo possis recordari vin-
culorum, & Passionis Domini
nostri Iesu Christi, & servare
ad

166 *The Rule of the third Order*
ad opera pænitentia, & chari-
tatis.

*Hoc peracto super indutum &
cinctum dicet.*

ψ. Dominus vobiscum.

℞. Et cum spiritu tuo.

O R E M V S.

MAjestatem tuam Domine
suppliciter exoramus, ut
famulum tuum Fratrem nostrum
(*vel famulam meam Sororem no-*
stram) N. cui, de tuâ gratiâ præ-
sumentes, hujus Ordinis ve-
stem imposuimus, digneris inter
discipulos tuos virtute ex alto in-
duere, justitiæ loricâ munire, &
salutis protegere vestimento: ut
intercedente Beato Frâncisco Con-
fessore tuo, sub humilitatis ve-
ste

of our holy Father S. Francis. 167

ſte tibi perſeveranter deſerviens,
ad ſtolam immortalitatis, & glo-
riæ mereatur pervenire. Qui viv is
&c.

Tandem dicit Hymnum.

Veni creator Spiritus,
Mentes tuorum viſita,
Imple ſupernâ gratiâ,
Quæ tu creasti pectora.

Qui Paraclitus diceris,
Donum Dei altiffimi
Fons vivus, ignis, charitas,
Et ſpiritualis unctio.

Tu ſeptiformis munere,
Dextræ Dei tu digitus,
Tu ritè promiſſum Patris,
Sermone ditans guttura.

Accende lumen ſenſibus,
Infunde amorem cordibus,
Infirma noſtri corporis
Virtute firmans perpeti.

Hoſtem repellas longius,

Pacem

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Pacemque dones protinus.

Ductore sic te prævio,

Vitemus omne noxium.

Pertesciamus da Patrem,

Noscamus atque Filium,

Te utriusque Spiritum.

Credamus omni tempore.

Gloria Patri Domino,

Natôque, qui à mortuis

Surrexit, ac Paraclito,

In sæculorum sæcula. Amen.

ÿ. Emitte Spiritum tuum, &
creabuntur.

R. Et renovabis faciem ter-
ræ.

ÿ. Post partum Virgo inviola-
ta permansisti.

R. Dei Genitrix intercede pro
nobis.

ÿ. Ora pro nobis Beate Pater
Francisce.

R. Vt digni efficiamur promif-
sioni.

of our holy Father S. Francis. 169
sionibus Christi.

¶ Dominus vobiscum.

¶ Et cum spiritu tuo.

OREMVS.

Deus qui corda fidelium sancti Spiritus illustratione docuisti: da famulis tuis in eodem Spiritu recta sapere, & de ejus semper consolatione gaudere.

Concede nos famulos tuos, quesumus Domine Deus, perpetuam mentis, & corporis, sanitatem gaudere: & gloriosam Beatæ Mariæ semper Virginis intercessionem, à præsentis liberari tristitiâ, & æternam perfrui lætitiâ.

Deus qui Ecclesiam tuam Beati Francisci meritis factu novæ prolis amplificas: tribue nobis ex ejus imitatione terrena despicere,
H cere,

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cere ; & cælestium donorum
semper participatione gaudere.
Per Christum Dominum no-
strum. Amen.

*Hortetur Prælatus brevi verbo
candidatum ad vitæ novitatem; qui
eius manum exosculetur : sicque
terminatur actus iste.*

IN PROFESSIONE.

Omnia eodem modo fiunt, præ-
terquam quod non benedicatur
Habitus; sed loco ejus benedicatur
Scapulare, quod emissâ Professione
illi imponitur.

Benedictio Scapularis.

*Repetitis versiculis , Adiuto-
rium nostrum &c. ut supra; di-
citur.*

ORAT.

OREMVS.

DEus qui ex abundantia tuæ pietatis, & gratiæ, revelare dignatus es humilibus jugum tuum suave, & onus tuum leve: beneficere quæso hoc genus vestimenti, & præstare digneris ei qui (vel quæ) eo uti desiderat, ut à te discere mereatur mitis esse, & humilis corde: sicque in hac vitâ requiem animæ suæ inveniens, in cælesti patriâ revolatâ facie te videre mereatur: Qui cum Patre & Spiritu Sancto vivis, & regnas, in sæcula sæculorum. Amen.

Demum procedit ad recipiendam Professionem, manibus Proficientis stola involutis, quam Proficiens profert ut sequitur.

H 2

The

The forme of profession.

I Brother N. (*Or sister N.*)
 I promise and vow to God, to
 the Virgin Mary, our holy Fa-
 ther S. Francis, & to all the Saints
 of heaven, & to you R^d. Father
 all the time of my life to keepe all
 the commandements of God, and
 as shall be convenient to satisfy
 for all the transgressions, which
 I shall commit agaynst this Rule,
 and manner of life, of the Or-
 der of Penitents, instituted by S.
 Francis, and confirmed by our
 Lord Pope Nicholas the fourth;
 according to the will of the
 Superiour of this Order, when
 it shall be required of me.

As-

of our holy Father S. Francis. 173

*Afterwards the Superiour
sayth.*

ANd I, if you observe this,
Ioe p^romise you life ever-
lasting, in the name of the Fa-
ther, and of the Sonne, and of
the holy-Ghost. Amen.

*Deinde imponit ei Scapulare, di-
cens.*

Accipe Domini jugum suave,
& onus ejus leve : in nomine
Patris, & Filij, & Spiritus san-
cti. Amen.

O R E M V S.

DEus qui mira crucis my-
steria in devotissimo Con-
fessore tuo Beato Francisco mul-
tiformiter demonstrasti ; da fa-
H 3 mulo

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mulo tuo Fratri nostro (*vel sa-
mula tua Sorori nostræ*) ipsius
semper exempla sectari, & as-
siduâ ejusdem crucis meditatione
muniri. Per Christum Domi-
num nostrum. Amen.

*Quibus peractis dicitur hym-
nus, Veni creator, cum versiculis,
& orationibus ut supra.*

*Absolute hymno, datur benedi-
ctio S. Francisci.*

Benedicat tibi Dominus, &
custodiat te : ostendat faciem
suam tibi, & misereatur tui: con-
vertat vultum suum ad te, &
det tibi suam pacem : in no-
mine Patris, & Filij, & Spiri-
tus sancti. Amen.

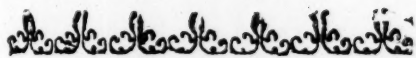
Forma

*Forma absolutionis generalis pro
Tertiarijs in articulo mortis,
& eis qui privilegium
habent.*

Dominus noster Iesus Chrl-
stus, per merita suæ sacra-
tissimæ Passionis dignetur te ab-
solvere, & gratiam copiosam
tibi infundere: & ego auctoritate
ipsius, & beatorum Apostolo-
rum Petri, & Pauli, & sum-
morum Pontificum, mihi in hâc
parte commissâ, & tibi conces-
sâ; absolvo te ab omni vinculo
excommunicationis majoris, vel
minoris, & omnibus censuris, &
pœnis Ecclesiasticis, si quas, per
aliquod delictum incurristi; &
restituo te Sacramentis Ecclesiæ,
ac unioni & participationi fide-
lium. Eâdem auctoritate ab-
H 4 solvo

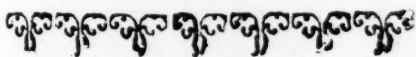
solvo te ab omnibus peccatis
tuis: & in quantum claves Eccle-
siæ se extendunt, concedo tibi in-
dulgentiam plenariam, & abso-
lutionem ab omnibus pænis Pur-
gatorij, & restituo te illi inno-
centiæ, in quâ eras. quando bap-
tizatus, (*vel baptizata*) fuisti:
in nomine Patris, & Filij, &
Spiritus sancti. Amen. Quod si
hâc vice non discesseris, auctori-
tate Apostolicâ, reservo tibi di-
ctam indulgentiam plenariam;
pro ultimo mortis tuæ articulo.

F I N I S.



Psal. 35. 12.

Vovete, & reddi-
te Domino
Deo ve-
stro.





A LITTLE MIRROVR OF
MENTALL PRAYER

CONSISTING OF 2. PARTS.

The former exhibits

THE METHOD
OF MENTALL PRAYER.

In the latter may be seene

THE LIFE AND DEATH
OF OVR B. SAVIOVR,
in xxxiii. meditations.



AT DOWAY,
By the widow of MARKE
WYON. 1642.

Iohanēs Gerson

Cit. Rodr. c. 8. de Orat. ment.

M*editatio soror lectionis, nutritrix orationis, directrix operis; omniumque pariter perfectio, & consummatio.*

Meditation is the sister of reading, the nurse of prayer, the directresse of our workes; and even the perfection, and totall summe of all.



THE PREFACE.

MAny grave Authors have written long treatises of this subject; from whence, according to their devotion, each one may draw that spirituall profit to their soules, which is convenient for their state, and calling. Therefore I have thought it su-

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*it superfluous to make any
prolix discourses, and de-
clarations, in these fol-
lowing Meditations: but
doe referre the pious Rea-
der to such spirituall men
as their ghostly-Fathers
shall judge convenient for
them. Because in my simple
judgement, there is no more
certaine rule can be given
in the choise of good Au-
thors, profitable to this or
that person, then that which
may seeme convenient, and
agreeable, to the disposi-
tions*

THE PREFACE. 183

tions of each one; by the judgement and opinion of those, to whom they have committed the care of their soules; whose direction they ought to follow, especially those, who professe a spirituall course of life. Nevertheless, by commandment of Superiours, and through the great desire that I have to farther the Professours of this Rule, I have compiled briefly these following Meditations which by the helpe,
and

184 THE PREFACE.

and instruction of spiri-
tually men, may serve them
in a readinesse to dilate
themselves in this so pro-
fitable, and pious a worke
of Mentall prayer, whose
benefit experience in the
practiser will shew. To
this end let them observe
this ensuing methode.

THE



THE METHOD OF
MENTALL PRAYER

§. I.

*Certaine rules which those that will
meditate must observe.*

Although at all times
Meditation be good,
yet for the better per-
formance therof, it is
very convenient to doe it twice
a day, to wit, morning and eve-
ning; and (if it may be) at set
times and houres; and (ordi-
narily speaking) for halfe an
houre; at least untill such time
that

that they have gotten a greater facility in prayer, or receive some greater grace from God.

2. The place ought to be in the church, or oratorie; or in some solitarie, or remote place; according to the counsell of our Saviour *Mat. 6. Thou, when thou shalt pray, enter into thy chamber; and having shut the doore, pray to thy Father in secret.*

3. For the continuance therof, it shalbe good to use some exteriour penance, after the exāple of our holy father *S. Francis*, who persevered in prayer, by mortification of the flesh. But above all, much company, and talking, is to be avoyded; unlesse necessity, or charitie require it.

4. For the better preparation, they ought to read some spirituall

tuall booke, from whence they may gather the matter of Meditation : and having gathered two or three points, in their Mentall prayer they shall consider each one after another, as long as they find gust in each of them. And in case they find sweetnesse enough in one point, let them stay there; taking the others at some other time.

5. I would advise each one, especially beginners, to be constant in one certaine methode of prayer : for by that meanes, they shalbe sure to imploy the time well, and avoid many distractions. Neither ought they to omit it, although they find no spirituall gust in it; but rather persever in prayer untill they find it: well considering, that the gift of devotion in prayer cometh from God, who
will

Will not faile, in time convenient, to give this grace; provided that we doe our endeavours.

6. They must note, that Mental prayer doth not so much consist in discourse, or wittie conceits, and inventions; as in pious affections of the inflamed will. For although Meditation doth require the whole man, that is, the operation of all the powers, and faculties, of the soule; yet that which is the chiefeft, is the worke of the will: all the rest serving for nothing, but to helpe this. For the Imaginative powers being voyd of all evagations, and fantasies, concurre to present unto us the presence of the person, matter, time or place, whereof we are to meditate. The Memorie sets them downe before the

the Vnderstanding, with all the circumstances convenient. The Vnderstanding, abstracting from all other things, doth apply its operation, by considering, and seriously ruminating each point, and so presents them with their circumstances, and due consideration, to the Will; which with pure and upright intention, moved by the Vnderstanding, doth raise affections; from whence proceede jaculatorie prayers, and pious colloquies, interiorly, betweene God and the soule; according to the capacitie of them that use this Mentall prayer; or rather according to the grace, that God gives them: and from hence, as from the fountaine, comes the fruits of Meditation:

That

§ 2.

That all, of what state or condition soever, may and ought to imploy some time in Mentall prayer.

PERhaps some will excuse themselves, by reason of their employments, and affaires of the world; or with such like pretenses. But they doe not consider the benefit that ariseth to the soule thereby; and that it is necessarie to attend sometimes to the soule, more or lesse, according as they may find opportunitie. *Hugo de S. Vict.* saith, that Prayer cannot be perfect if Meditation doe not goe before, or with it. The same doctrine is *S. Augustins* also. Prayer (saith he) without Meditation

is but a tepide thing.

Kings and Princes in the midst of their imployments may find time to meditate; let that holy king *David* give assurance therof. Was there ever any king more carefull of his people than he? yet he prayed night and day. *S. Edward the Confessour* king of England, did not he governe his subjects, and yet addict himselfe to prayer? Did not *S. Lewis* king of France (who was of this Order) doe the same. *Charles the 5.* (although an Emperour, and much distracted in warres, and other serious affaires) was accustomed to pray, and meditate in the Court, and field; in so much, that some did say, *that he talked oftner, and longer, with God, then with men.*

*Queenes Princesses, Countesses,
and*

and *Ladys*, are lesse to be excused from this exercise ; and therefore it should be a shame for them , to degenerate from that title which our holy Mother the Church hath given, them, stiling them the *devout Sex* : the testimonies hereof are superfluous, as being obvious, to all. I will therefore only set downe some few of this third Order. *Queene Blanche* mother of *S. Lewis* : *S. Elizabeth* queene of Portugall : *S. Elizabeth* daughter to the king of Hūgarie (who did often rise in the nights from her husbands side to pray) the holy Countesse *Delphina*, with many such like; not-with-standing that they lived in the Court , giving content to the kings their husbands; yet still they addicted themselves to prayer.

Commanders, Officers, and men
of

of *Authoritie*, might have some
pretense; but let them cast their
eyes on the Patriarkes *Abrahā*,
Isaac, *Ioseph*, and *Iob* (of whose
prayer holy Writ gives testi-
mony) and their pretenses, will
shew themselves to be nothing
but vanity. *B. Amadee* Duke
of Savoy, would never omit his
times of prayer; or rather his
whole time was naught else
but time of prayer. The like
may be said of that *B. Earle*
and Saint of this order, *S. El-*
zeare. Did not *S. Thomas Moore*,
of happy memorie, amidst all
his offices and imployments
give himselfe exceedingly to this
exercise? To be brieft, there is
no sort, dignitie, or qualitie of
men, or women, which may
not apply their minds to the
practise of mentall-prayer. It
hath bin the custome of all the

I

ancient

ancient Bishops, Patriarches of Religious Orders (who all, not excepting any, have commended it to their followers and Children) of religious Prelats; yea of the ancient Hermits, who lived by their manuell labour. *Iob* with all his riches: *Tobias* in all his povertie: *S. Ivo* (who was of this Order) betweene suits, processe, and pleadings: *S. Cosma* with his practise of Physicke, *S. Crispin* in his shop: *S. Isidore* at his plough: *S. Didacus* tending the sicke: *S. Hubert* and *S. Gerard*, even in their hunting, did not omit this pious exercise of prayer. So that the truly devout soule, whether imployed in trades, traffikes, busynesses, charges, cares, Prelatures, honours, dignities, or whatsoever else; will find time to feed the soule, as well as to cherish the body.

body.

The *rich* and *poore*, the *wise* and *simple*, may find sweet-
nesse in this exercise; yea many
times, the more simple and ig-
norant they be, the more fit-
ting they are to comprehend
this science. For as the empty
vessels of the widdow of Sa-
repta 4. Reg. 4. were filled with
oyle by the commandement of
the Prophet *Eliseus*; so the soules
voyd of presumption, and proper
judgement, are ordinarily filled
with the spirituall oyle of de-
votion. For as the Wise-man
saith Pro: 3. *Our Lords communi-
cation is with the simple*; and ther-
fore (before) in the same Chapter
he saith, *Have cōfidence in our Lord
with all thy heart, and leane not
upon thine owne prudence*; all which
is confirmed by the words of
our Saviour, Mat. 11. *I confesse*

to thee, O Father, Lord of heaven,
and earth : because thou hast hid
these things from the wise, and pru-
dent , and hast revealed them to
little-ones. It is not wisdom,
learning, or any humane know-
ledge , that can make us to
reape the fruit of Meditation,
but simplicitie and humilitie;
which make us capable of the
grace of God , whereby we re-
ceive the giste of this Mentall-
prayer.

§. 3.

Of the parts of Mentall prayer.

NOW this mentall prayer hath
3. parts. 1. Preparation. 2.
Meditation; and 3. Conclusion.
Preparation hath also 3. points
1. Adoration of God as pre-
sent

sent. 2. Invocation of Gods grace. 3. Representation of the matter, or subject to be meditated-on.

Meditation hath likewise 3. points, 1. Consideration. 2. affection. 3. Resolution.

Lastly the *Conclusion* hath three points. 1. Thank-giving. 2. Oblation 3. Petition.

There are therefore in *mentall prayer* (which is nothing, but an elevation of the minde to God, silently to declare it's desire to him, and by love to embrace him) nine points: whereof, for the contentment of the Reader, I will briefly treat; leaving them still to the direction of theyr ghostly-Fathers, to who they have committed the charge of their soules.

§. 4.

Of Preparation and it's 3.
points.

THe 1. part of *mentall prayer* is Preparation, to which the Wise-of man counselleth us Eccli. 18. *Before prayer prepare thy soule: & be not as a man that tempteth God.* For God will heare him that is prepared as the Psalmist teacheth us Psal. 9. *Thy eare hath heard the preparation of their heart.* So that it is necessary to prepare our hearts alwayes before prayer; and for want of this we often fall into distractions, & are hindred from the benefit of this Meditation.

Now, this preparation is two-fold. The one is said to be remote, because it is no other then

then a necessarie disposition of the soule, that intendes to take profit in Mentall-prayer, The other is said to be neare, because it is that which actually prepares the soule to the worke of Meditation.

The first consists in puritie of mind; that is, they who will receive the fruit of their prayer, ought purely to seeke God, in withdrawing themselves from exteriour things (unlesse necessitie of office, duty, or charge, require it of them) in mortifying the senses, in practising vertue, and avoyding vice and sinne; and lastly, in conversing with spirituall persons, who may helpe and direct them; and also in reading spirituall bookestending to this end, especially such as may give them matter of Meditation.

The second preparation (which is that we here intend to declare) hath three points, as is above-said.

The 1. is *Adoration*: which they may practise, by imagining, and considering God as present before their eyes; and so with bended knee & humble heart, let them prostrate themselves before his Divine Maie-
stie, acknowledging their owne unworthynesse, adoring and worshipping him, with all devotion. And it shall not be amisse to consider God, as present; conformable to the subject they are to meditate-on; and so to adore, according to the manner, which I have observed in the ensuing Meditations.

The 2. is *Invocation*; whereby they aske him, thus presented before their eyes, for his grace;
that

that their Memorie may be filled with pious cogitations, their Vnderstanding enlightned with the light of Faith; and lastly, that their Will may be inflamed with heavenly affections. They may also invoke our B. Lady, their good-Angels and the Saints to whom they have particular devotion, that they may assist them in this act.

The 3. is *Representation*, which is done by taking the subject, or matter of Meditation, and propounding unto themselves, what they are to consider therein; and if the matter will permit, they may imagine themselves, as there present, where the person is, or the thing is done. Let this be done as briefly, as they may; and if they shall like the Meditations following, the points are prepared

I. 5

for:

for them; so that they shall not need to study much to find them out.

§. 5.

Of Meditation and it's 3. points.

THe second part of Mentall prayer is *Meditation*, which is it's very substance, in which are also three points.

The 1. is *Consideration*, wherein they ruminate and ponder attentively the nature, causes, properties, and circumstances of the person, act, or vertue, wherof they meditate. As of the person, they ought to consider who, what, and how great, or good, he is. Of the worke, or act; what it is in substance, how good, and how great it is; the manner

manner of it, as with how much love, charitie, desire, fervour, or such like; how promptly, how willingly it was done, and to what end, for whom, and what benefit redounds thereby: with many such like considerations, which by practise, and reading, they may easily find out.

The 2. is *Affection*: for the Understanding by due consideration having laid open unto the Will the whole motive of it's affections in this subject; the Will begins to raise affections, conformable to the precedent consideration; for these affections are various, according to the matter, and rather to be learned by practise, then by rule. Howsoever, I wil set downe examples; which, according to the subject, each one may frame in his
soule

soule; as to have a tender *Compassion* of the person suffering; a feeling *compunction*, *sorrow*, *griefe*, or *detestation* of our finnes that caused his suffering; *Zeale* to recover what we have lost by sinne; *wrath* and *indignation* against the infernall Powers, yea against ourselves; *fear* of the danger of sinne, and tyrannie of the divell; *Admiration* at Gods goodnesse, that sustained us rebelling against him. They may raise at other times affections of desires, *imitation*, *joy*, *exultation*, *hope*, *confidence*, and *love*. Sometimes it will helpe these affections, to make adorations to God, exhibiting our desires in a strong *Faith*, and sincere *love* to him, as he is God, or as our Creatour, Lord, judge, Brother, Father, familiar-friend, or Spouse of our soule:
mag

making interiour colloquies or aspirations with him, which does much elevate the minde.

The 3. is *Resolution*, whereby after they have considered the matter of their Meditation, & enflamed the Will, by actes of the Will; they come to make purposes, and resolutions, according to the subject of theyr Meditation. In the following Meditatiōs, I have set downe one for every Meditation; that accordingly, the party that practises Mentall-prayer, may make the like, as devotion shall suggest. For, generally speaking, they may make resolutions upon any Affection: so that Resolution seemes to be no other, then a continuation, or eradication, of the Affections passed in the Meditation; or rather a lodging-up of the spiritual

tuall treasure which we have found there-in.

§. 6.

Of the Conclusion and it's 3. points.

THe 3. and last part of Mental prayer is the *Conclusion*, which also (as the two former parts) includes three points.

The first wherof is *Thanksgiving*, in which they must conclude their prayer, acknowledging all good gifts to come from God, and returning him all prayses for his manifold benefits; and particularly for those represented in the points of Meditation, and for those they have received in this act of prayer, as inspirations, illuminations, affections; and such like, which

which the devout soule tasteth there-in.

The 2. is *Oblation*, wherein they may offer up their good desires, intentions, and purposes, and other graces they have received from God; as well in generall, as in particular; especially in this act.

The 3. and last is *Petition*: where-in they may implore the divine goodnesse, and mercy, for grace to put all those good motions, inspirations, and affections, in practise; and alwayes live conformable to the will of God. To this end they may invoke the assistance of our B. Lady, their Angel-Guardian, the Saints to whom they have peculiar devotion; after which, they may pray for the necessities of Gods Church; for the peace, and union of Christian Princes
and

and for the conversion of all those that goe astray.

Now because I am a debter to all, and that I desire to helpe all; for the benefit of the simpler sort, I have thought good to set downe an example, or patterne, of all the parts of Mental prayer: taking the first Meditation of *the life & death of our B. Saviour*, rûning over the 3. first points, to wit, *Humane calamitie, the Devils tyrannie, and the Fathers expectation*: to which modell, they may proceed in the other.

Am

6. 7.

*An example of the 3. points of
Preparation.*

ADORATION.

Veni sancte Spiritus, reple
tuorum corda Fidelium, & tui
amoris ignem in eis accende. O
Lord (with thy servant David
Psal. 15. I will fore-see our Lord
in my sight alwayes; and here
come to adore in thy presence,
inviting all the Angels, and
Saints, to prayse, and honour
thee. For how can I speake
to my Lord, whereas I am but
dust, and ashes? Gen. 18. How
dare I approach that am so vile
a sinner? and how may I for-
beare, when it is thy will that I
should

should come unto thee? Wherefore dispayring of mine owne selfe, with confidence I will come unto thee in all humble submission of heart, and minde, with the Fathers in Lymbo adoring the light Christ-Iesus, which began to appeare in the Conception of our B. Lady.

INVOCATION.

Prostrate at thy feet I beseech thee, ô Father of light from whence all good commeth, open my Vnderstanding to consider, and see, thy goodnesse. Inflame my Will with thy love, that I may performe this acte to thy honour & glory, and to the comfort of my soule. O B. Virgin Mary, assist me. O holy Angel-Guardian helpe me. O Se-
ra-

of Mentall prayer.

raphicall Father S. Francis pray
for me.

REPRESENTATION.

I now intend with thy helpe,
ô my God, to consider and con-
template thy infinite goodnesse,
in these three points; to wit, in
thy great *mercy* to man-kind,
that was over-whelmed in mi-
serie, and calamitie; in thy
great *charitie* in freeing us from
the staverie, and bondage of
the divell, and in thy great be-
nignitie in satisfying the expecta-
tion of the Fathers detained in
Lymbo.

The

§. 8.

*The first example of the 3. points
of Meditation.*

Of mans Calamity.

CONSIDERATION.

THy servant *Iob*, ô Lord,
had good reason to say
Cap. 14. Man, borne of a woman,
living a short time, is replenished
with many miseries. For alas!
what are we made of, but of
the slime of the earth, and con-
ceived in filth? We are no sooner
out of our loathsome prison
(wherein we have remained
with griefe, feare, vexation, and
danger of our parents) but we
begin to deplore our owne mi-
serie,

serie, as feeling what calamities
we are to passe; and by our
birth receiving an earnest-penny
of our death; our life being but
a vapour, a shadow or dreame,
And yet this short life of ours
is replenished with miseries: yea
there is no thing in this life
which is not full of miseries;
there is no part or member of
us that doth not feele them. O
God! to how many diseases
are we subject? How many
wayes are there for us to suffer
in our goods, body, and mind?
How many dangers are we sub-
ject to? What shall I say? no
place, no time or person, but
may bring upon us this mis-
erie. But alas! sinne (which is
the worst of all miseries) is be-
come, as it were, our meat, whe-
reby we are made enemies to
God, deprived of grace, and
made

made guilty of eternall death;
driven out of Paradise, and
made subject to ever-lasting
paines.

AFFECTION.

I will crie-out with the Apostle S. Paul Rom. 7. *O unhappy man that I am! who shall deliver me from the body of this death? O my God! to Whom shall I come but to thee who art my Creatour, who hast framed me of nothing? How shall I stand in the midst of all these miseries? I am sure thou hast not made me to destroy me. Helpe me therefore, ô my God, helpe me; and deliver me from these evils. I am resigned, and contented with all my heart, to suffer all the evils that can befall me, so that I doe not fall*
in.

of Mentall prayer. 215

in-to the miserie of miseries, the
evill of sinne. I am willing to
suffer corporall death for thee,
ô my Saviour; but (good Lord)
deliver me from all sinne, or
any thing that may make my
soule displeasing to thee. And
wheras I have so often offended
thee, I prostrate before thy face,
& humbly aske pardon. Where-
fore, ô lord, Turne away thy
face from my finnes, and wipe-
away all mine iniquities. Psal.
50.

RESOLUTION.

Now for thy sake, ô my
God, and for thy love alone, I
accept-of all the miseries that
can befall me in this world; for
in them I take comfort, that
thy justice and will is accom-
plished. For alas ! what other
thing

thing have I deserved? Hence forward, ô my God, from the bottome of my heart, I utterly detest, and abhorre, all sinne and vice; and in as much as lies in my power, I will eschew, and avoid, all occasions of sinne, and will endeavour to amend my life.

§. 9.

The second example of the 3. points of Meditation.

Of the divells tyranny.

CONSIDERATION.

BUt alas! this is not all: *our wrestling is against Princes and Potte.*

*Potestats against the Rectours of
the world of this darknesse. Ephes. 6.*

Who is able to stand against
such enemies? How shall I fly
from them, even in these times
when our Saviour hath trod
them under foote? O in what
miserie was mankind before,
when Sathan did tyrannise over
the world, drawing man to sinne,
that he might be participant of
his paine, and be alwayes in
thraldome and miserie! If now
in the Law of grace, the Diuells
as roaring Lyons goe about, seeking
whom they may deuoure, Pet. 5.
What did they doe before, when
they held all in subiection?
When they had usurped the
principalitie, and power, over
this world? When they were
Rectours and Princes therof?
But what was hee, but a ma-
ster of darkenesse, and iniquitie?

AFFECTION.

O God ! who is able to stand against so great power? Who can helpe me but thou, ô my Lord ? O God intend unto my helpe: Lord make hast to helpe me. Psal. 69. I doe acknowledge that my sinnes are the cause of my captivitie, but (ô Lord) deliver me for thy holy name. If God be for us, who is against us? Rom. 8. O my God ! how long shall the chaines of my iniquitie detaine me ? is there no hope of redresse ? Thou ô Lord, vouchsafe to looke-downe from heaven, and behold our slaverie as thou saidst to Moyses, I have seene the affliction of my people under the tyrannie of Sathan, and I have heard their cries. For it is hard for man-kind to

of Mentall prayer. 219

under-goe so great oppression, and affliction. Say, ô Lord, say, I will descend, that I may deliver them.

RESOLUTION.

I am sorry that so often, and for so little occasions, I have offended my God, and made my selfe a slave to the divell; who having prevailed against me, triumphs over my miserie. But now, by the helpe of my God, I renounce the divell, and all his workes; and give my selfe to my Saviour, who hath redeemed me. His I am by all right, and equitie: and his I will be in heart, and fidelitie. Avoid Sathan, avoid: here is no place for thee.

The 3d. example of the 3. points of
Meditation.

Of the Fathers expectation.

CONSIDERATION.

BVt when I consider the Fathers detained in *Limbo*, it seemes to me I heare their crys, loudly sounding these dolefull, yet hopefull complaints, in expectation of the *Messias*, whom they humbly invite, saying: send forth, *ô Lord*, the *Lambe*, the *Dominatour* of the earth. *Isaie* 18. O when, O Saviour! when wilt thou come to illuminate the that sit in darkenesse, and in the shadow of death? *Luc.* 1. Who can conceive their vehement desire

fire of his comming? The Patriarkes and Prophets have many wayes expressed their desire of the comming of Christ, that they might be purged and cleansed from their sinnes; freed from their calamities, and delivered from the staverie of Sathan. But how much greater must the desire of those soules be, when they were void of all comfort, being in a place of darkness, having nothing but expectation for their consolation? How tedious and irkesome this is, may hardly be conceived: yet they with patience, and in expectation, sustained it.

AFFECTION.

O how much am I ashamed, and confounded, to see that I am so tepid, and cold, in my

desires! how weake in my hope,
 and confidence! Arise my dull
 soule, arise with a lively expe-
 ctation of thy God, and say
 with *David*, Psal. 41. *Even as
 the Hart desireth after the foun-
 taines of waters, so doe I desire af-
 ter thee my God. I have thirsted
 after thee o God, the strong living:
 when shall I come, and appeare
 before the face of my God? Be
 pleased o my Lord, to come
 unto my soule; for thou art my
 whole desire and comfort. I will
 looke towardes our Lord, I will
 expect God my Saviour: my God
 will heare me. Mich. 7. If he shall
 make tarriance, expect him: be-
 cause comming he will come, and
 he will not slacke. Abac. 2.*

RESOLUTION

O how confident were these
 blessed

blessed soules, being in the midst of darknesse, having the motives of their hopes only in figures ! and may not I justly hope, after so many assurances of Gods grace, and goodnesse, towards me ! O Lord helpe my incredulitie; helpe my infirmitie, and grant me grace, that I may truly say, *In thee ô Lord have I hoped, let me not be confounded for ever.* Psal. 30. These holy soules did patiently endure all these torments, and imprisonments; only animated there-to by expectation; and shall not I with patience, and resignation, endure all the tribulations of this world, in hope, and certaine expectation, of the goodnesse of my God ? O ! I will alwayes hope in him, and never leave untill I enjoy him.

§ 11.

*An example of the 3. points of
the Conclusion.*

THANKS-GIVING.

BVt now ô Lord, that I must
conclude this acte, I must
humbly acknowledge thy in-
finite goodnesse, and thankethy
divine Majestic, for all thy gifts;
and particularly, for that it hath
pleased thee to admit me unto
this present worke of conference
with thee my God: and hast
powred into my soule these
good thoughts, and pious reso-
lutions, which by thy grace I
have now enjoyed. Lord make
me thâkfull for this preserving
me from many sinnes, that
I might fall into: and for de-
livering

livering me from the slavery of
the divell.

OBLATION.

All which ô eternall Father,
I offer-up unto thee; and wish
that I had the sanctitie of all
the Angels, and Saints, that I
might more perfectly present
them before thy divine Maje-
stie. What I have, that I give;
as I received all from thee, so
with all submission, I returne to
thee againe; and in the union
of the fervent desires, that the
holy Fathers had, offer the
poore desires of my heart.

PETITION.

O my God ! receive them,
and give me grace to accom-
plish these good intentions, re-

K 5 solu-

solutions, and purposes, that I have made. Grant me a fervent desire to serve thee, and in the end to enjoy thee. O let those good motives, which thou hast given me, be engrafted in my soule. *Confirma hoc Deus, quod operatus in nobis.* Psal. 67. Con-
firme this, ô God, which thou hast wrought in us. Helpe me ô blessed Virgin *Marie*: O holy Father *S. Francis* assist me by thine intercession, that I may receive the fruit of this my prayer. Amen.

For the Contemplative benefit I have added this Table, the summe of the whole Methode: with which I will end this treatise.

	{	1. Prepara- tion which consisteth of three points.	}	1. Adora- tion.
				2. Invo- cation.
				3. Repre- sentatiō.
Mentall prayer hath 3. parts.	{	2. Medita- tion which containeth 3. points.	}	1. Consi- deration.
				2. Affe- ction.
				3. Reso- lution.
	{	3. Perora- tion, or Cō- clusion , which cō- prehends 3. points.	}	1. Than- kes-gi- ving.
				2. Obla- tion.
				3. Peti- tion.

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The second part of
**THE LITTLE MIRROVR OF
MENTALL PRAYER**

**Wherein may be scene
THE LIFE AND DEATH
OF OVR B. SAVIOVR
in XXXIII. meditations.**

THE I. MEDITATION.

IESVS wished-for by the Fathers.

Consider {
1. Mans calamitie.
2. The diuels tyrannie.
3. The expectation
of those in Limbo.

Man

230 Meditations of the life &

Man, borne of a woman, living
a short tinne, is replenished with
many miseries.. Iob. 14.

Power was given him upon every
tribe, and people, tongue and Na-
tion. Apoc. 13.

We have expected him, and he
will save us. Iſaie. 23.

Pra&ise.

1. With the Fathers in Limbo,
adore the light Christ-Iesus that
beganne to appeare in the Con-
ception of our B. Lady : who
was a most gratefull pearle, the ex-
pectation of him that expecteth. Pro.
17.

2. Give thankes to thy Sa-
viour Iesus, for that thou art
delivered from the flaverie of
the diuel : and say, The snare is
broken.

death of our B. Saviour. 231
broken, and we are delivered. Psal.
123.

3. In union of the prayers, and
desires of the Fathers detained
in Lymbo, offer thou thine owne
nothing : and say, *What worthy
thing shall I offer to our Lord.* Mich.

6. The voluntaries of my mouth
make acceptable a Lord. Psal.
118.

4. Purpose, and aske, a fervent
desire, to serve God with an
upright, and sincere heart : and
say, *Lord God keepe for ever this
will of my heart.* 1. Par. 29.

MED. II.

IESVS sent from heaven.

Consider	{	1. The Angels embassage.
		2. Our Ladyes answer.
		3. The Word made flesh.

*Say ye to the daughter of Syon,
Behold thy king commeth to thee.
Mat. 22.*

*Behold the hand-maid of our
Lord, be it done unto mee, according to thy word. Luc. 1.*

*And the Word was made flesh.
Io. 1.*

Pra-

Practise.

1. Adore with the B. Virgin the holy-Ghost comming unto her, that shee might conceive her first borne sonne : and say, *ô how great is the mercy of our Lord ! Eccl. 17.*

2. Give thanks to almighty God, for the great benefit of the Incarnation : and say, *Is it credible then, that God should dwell with men upon the earth ? 2.Par. 6.*

3. In union of that prompt oblation which our B. Lady made of her selfe to the Angel, offer thou thy-selfe, wholly to be resigned to Gods holy will: and say, *Teach me to doe thy will, because thou art my God. Psal. 142.*

Purpose, and aske in imitation

234 *Meditations of the life &
tion of our B. Lady, true hu-
militie : for God giveth grace to
the simple. Io. 4.*

M E D. III.

IESVS knowne by S. Iohn Baptist.

Consider { 1. The salutation of
the Mothers.
2. The childrens con-
gratulation.
3. Our Ladyes exul-
tation.

*Whence is this to me, that the
Mother of my Lord doth come to
me? Luc. 1.*

*The Lord hath called me from
the wombe. Isaie 49. The infant
in my wombe, did leape for joy.
Luc. 1.*

*My soule doth magnifie our Lord,
and*

death of our B. Saviour. 235
and my spirit hath rejoyced in God
my Saviour. Ibid.

Practise.

1. Adore with S. Elizabeth the
B. Virgin, bearing our Saviour
in her wombe : and say, truly
thou, ô B. Lady, art become as
*a merchants shipp, bringing her
bread from farre.* Io. 31.

2. Give thanks to almightie-
God for our B. Lady, who is
so ready to helpe us : and say,
*All good things come to us toge-
ther with her.* Sap. 7.

3. With the B. S. Iohn Bap-
tist, in his mothers wombe, offer-
ring himselfe to be sanctified,
doe thou offer thy-selfe : and
say, ô that I might heare the
voice of my God saying, *I have
chosen, and have sanctified this
place,*

236 *Meditations of the life & place! 2. Par. 7.*

4. Purpose, and aske, a spirituall joy, and delight, in all thy actions: and say; I, and my soule, will rejoyce in him. Tob. 13.

M E D. I V.

IESVS borne of Marie.

Consider { 1. The honourable birth.
2. The Angels adoration.
3. Maries admiration.

O Lord! I have considered thy workes, and I was astonished: thou art knowne in the middle of two beasts. Abac. 3.

And suddenly there was with the Angel a multitude of the heauenly armie, praying God, and saying,

death of our B. Saviour. 237
saying: Glorie in the highest to God;
and in earth peace to men of good
will. Luc. 2.

His father and mother were
marvelling upon these things.
Luc. 2.

Practise.

1. Adore with the Angels & shep-
heards, Luc. 2. For it is said,
When he bringeth in the first be-
gotten into the world, he sayth: let
all the Angels of God adore him.
Heb. 1.

2. Give thanks to God, for
that he hath vouchsafed to send
his only Sonne unto us, to take
our Nature. Ioy and gladnesse
shall (alwayes) be found (in me)
giving of thanks, and voice of
prayse. Isaie 51.

3. In union of that oblation,
wherein

238 *Meditations of the life &*
wherein Christ, from the first
instant of his Incarnation, and
birth, delivered himselfe for us
an oblation and host to God in an
odour of sweetnesse. Ephes. 5. Offer
thy selfe unto God, as an infant
even now borne. Pet. 2. and say,
can a woman forget her infant,
that shee will not have pitie on
the sonne of her wombe? And if
she should forget, yet will not (God)
forget mee. Ilaie 49.

4. Purpose, and aske true sim-
plicitie, that in malice (we may)
be children, and in sense be per-
fect. 1. Cor. 14.

MED. V.

IESVS named in eternitie.

Consider { 1. The paine of Christ
circumcised.
2. The honour of the
name Iesus.
3. The compassion of
his Parents.

All his dayes are full of sorrowes,
and miseries. Eccles. 2.

God gave him a name, which
is above all names. Phil. 2.

If one member suffer any thing,
all the members suffer with it. 1.

COR. 12.

Pract.

Practise.

1. Adore the most sacred name of Iesus, saying: *In the name of Iesus, let every knee bow, of the celestials, terrestrialls, and infernals,* Phil. 2.

2. Give thanks to God for this life giving name: for there is no other name under heaven given to men, wherein we must be saved. Act. 4.

3. Offer thy-selfe for the love of sweet Iesus, to suffer all afflictions, and adversities: saying, *with thee, ô blessed Iesus, I am ready to goe both into prison, and unto death.* Luc. 22.

4. Purpose, and aske, the gift of compassion of others miseries, and sufferances: saying, *who is weake*

death of our B. Saviour. 241
weake and I am not weake? 2. Cor.
II.

MED. VI.

Iesus manifested to the kings.

Consider { 1. The diligence of
the kings.
2. The blindness of
the Iewes.
3. The pietie of the
kings.

*We haue scene his starre in the
East, and are come to adore him.
Mat. 2.*

*He came unto his owne, and his
owne receiued him not. Io. I.*

*The kings of Tharsis, & the Islands,
shall offer presents: the king of the
L Ara.*

242 Meditations of the life &
Arabians shall bring giftes. Psal.
27.

Practise.

1. Adore with the kings; who
falling-downe, adored him, and of-
fered gifts. Mat. 2. and say, Ho-
locastes with marrow will I offer
thee, with incense of rammes. Psal.
65.
2. Give thanks to God, for
the calling of the Gentils to
the light of Faith. For Christ
came, that he might gather toge-
ther with all nations and tongues,
and they shall come and see his
glorie. Iſaie 66.
3. Ioyne thy ſelfe with the
three kings, offering gifts, gold,
frankincense, and myrrhe. Mat. 2.
And doe thou offer the three
faculties of thy ſoule, thy Me-
morie,

death of our B. Saviour. 243
more, Vnderstanding, and Wills
after the example of the Pro-
phet Ezechias, and his people
who offered hostes, and prayses,
and holocaustes, with a devout
minde. 2. Par. 29.

4. Purpose, and aske, diligence,
and fervour, in all thy actions:
and say unto thy soule, slacke
not to be converted to our Lord,
and differre not from day to day.
Eccli. 5.

L 2

MED.

MED. VII.

IESVS *subject to the Law.*

- Consider {
1. The devotion of the offerers.
 2. The dignitie of the thing offered.
 3. The joy of the receivers.

They offered holocausts with joy, and sacrifice of salvation, and of prayse. 1. Mac. 4.

And forthwith shall come to his temple the Dominatour whom you seeke. Mal. 3.

Now thou dost dismisse thy servant O Lord, according to thy word, in peace. Luc. 2.

Pract.

Practise.

1. Adore thy Saviour coming to the temple: and say, *In the multitude of thy mercy, I will enter into thy house; I will adore toward thy holy temple, in thy feare.* Psal. 5.

2. Give thanks to God, for all his benefits; and particularly, for that he never failes to accomplish our good desires, although he seemes to make delay. For if he shall make tarriance, expect him: because comming he will come; and he will not slacke. Abac. 2.

3. In union of the oblation made of our Saviour in the temple, doe thou offer-up thyselfe, saying: *I have chosen to be an abject in the house of my God,*

L 3

rather

246 *Meditations of the life & rather them to dwell in the tabernacles of sinners. Psal. 83.*

4. Purpose, and aske, a fervent zeale of the observance of Gods lawes; saying, *The zeale of thy house hath eaten me. Psal. 68.*

MED. VIII.

IESVS flying into Egypt.

Consider {
1. Iosephs prompt obedience.
2. The labour of the journey.
3. Their great want.

Ioseph arose and tooke the Child and his Mother, by night, and retired into Egypt. Mat. 2.

I am poore, and in labours, from my youth. Psal. 87.

I have

death of our B. Saviour. 247
I have chosen thee in the fir-
mace of Povertie. Isaie. 48.

Practise.

1. In spirit meeting thy Saviour upon the way, flying to Egypt, adore, and worship him: and say, why Lord hast thou departed farre off? Psal. 9.
2. Give thanks to our Saviour for the labour, and want, he suffered in his flight to Egypt, for thy sake: and say, O how good is God to Israell, to them that are of a right heart! Psal. 73.
3. Imagining thy selfe present with the little Iesus, his B. Mother, and S. Ioseph; say, Let us goe and beseech the face of our Lord; and let us seeke the Lord of hosts; I also will goe. Zach. 2.

L 4

4. Pur

248 *Meditations of the life &*

4. Purpose, and aske, prompt obedience, in all that thou maist conceive to be the will of God: and say, *Thy will be done as in heaven, in earth also.* Mat. 6.

MED. IX.

IESVS lost in the Temple.

- Consider {
1. His parents desolation.
 2. His devotion in the Temple.
 3. Maries joy in finding him.

Sonne why hast thou so done to us? behold thy Father, and I, sorrowing, did seeke thee. Luc. 2.

Did you not know that I must be about those things which are my

death of our B. Saviour. 249
my Fathers? Ibid.

I found him whom my soule loveth : I held him , neither will I let him goe. Cant. 3.

Practise.

1. Adore thy Saviour sitting in the temple amongst the Doctors, bearing them and asking them. Luc. 2.

And imagine that he speaketh to thy soule, saying, I will speak to her heart. Osee. 2.

2. Give thanks for the benefit that we receive from his words: and say, how sweet are thy words to my jawes, more then hony to my mouth? Psal. 118.

3. Offer thy-selfe as a disciple to such a Master : and say, Thy word is a lampe to my feet, and a light to my pathes. Ibid.

L 5

4. Pur-

250 *Meditations of the life &*
4. Purpose, and aske, devotion
in the Church, and holy places:
and say, *How beloved are thy ta-*
bernacles o Lord of hostes ! my soule
corveteth & fainteth unto the courts
of our Lord. Psal. 83.

M E D. X.

IESVS subject to his Parents.

Consider { 1. Christs submission.
2. His hidden life.
2 His parents wonder.

He was subject to them. Luc. 2.

Verily thou art a hidden God.
Isaie 45.

They did marvaile concerning
these things. Luc. 2.

Pra-

Practise.

1. Adore thy Saviour, who humbled himselfe so much for thy sake: and say, Great are the marvailes thou hast done o God, who may be like to thee? Psal. 70.

2. Give thanks to him for the same; and say, my mouth shall shew forth thy justice: all the day, thy salvation. Ibid.

3. Offer thou thy selfe to imitate thy Saviour, who from 12. yeares, to 30. lived in obscuritie: and say, I am become as a sparrowe solitarie in the house toppe. Psal. 101.

4. Purpose, and aske, to shunne all vaine prayses of men: and say, with thee is my prayse, in the great Church. Psal. 11.

Ma

MED. XL

Jesus Baptized.

- Consider {
1. The dignitie of the Baptized.
 2. The humilitie of the Baptizer.
 3. The sanctitie of the Baptisme.

This is my beloved sonne, in whom I am well pleased Mat.

3. I ought to be baptized of thee, and comest thou to me? Ibid.

Jesus being baptized, loe the heavens were opened to him: and he saw the spirit of God, descending as a dove, and comming upon him. Ibid.

Pra:

Practise.

1. Adore with S. Iohn Baptista thy Saviour comming to be baptized ; for *he is a mightie one, whose latchet of his shooe , none are worthy to loose.* Luc. 3.

2. Give thanks to our Saviour , for the benefits we receive in the Sacrament of Baptisme. For as in the Arke eight ~~soules~~ were saved by water : so Baptisme, being of the like forme, now saveth. 1. Pet. 3.

3. In union of the great humilitie of our Saviour , when he offered himselfe to be baptized by S. Iohn, doe thou offer thyselfe in all humilitie to thy God: and say, *since I am baptized in Christ, I have put-on Christ.* Gal. 3.

4. Pur-

254 Meditations of the life &

4. Purpose, and aske, new-
nesse of life; and say, I will spoyle
my selfe of the old man, with his
acts: and doe on the new, him that
is renewed unto knowledge. Col. 3.

M E D. XII.

JESVS tempted.

- Consider {
1. His solitarie retire-
ment.
 2. His abstinence in
prayer.
 3. His victorie over
the enemy.

The spirit drove him out into
the desert, where he was fortie
dayes and fortie nights. Mat. 1.

He did eat nothing in those
daies.

death of our B. Saviour. 255
daies. Luc. 4.

Now the Prince of this world
shalbe cast-forth. Iohn 12.

Practise.

1. Adore with the Angels, who
came and ministred unto him:
and say, *In the sight of Angels,*
I will sing to thee. Psal. 137.
2. Give thanks to our Sa-
viour for this great victorie o-
ver the divell. For in that whe-
re-in himselfe suffered, and was
tempted; he is able to helpe them
also, that are tempted. Heb. 2.
3. Offer thy-selſe to thy Sa-
viour, that he may protect thee
from thy enemies, on all occa-
sions: and say, *under the shad-*
dow of thy whings, O Lord, pro-
tect me from the face of the im-
pious,

256 Meditations of the life &
pious, that have afflicted me. Psal.
16.

4. Purpose, and aske, solitude
of life, and retirement from all
occasions of sinne: and say, I
will abide in the wilderness, and
expect him that will save me from
persecution of spirit, and tempest.
Psal. 54.

M E D. XIII.

IESVS Transfigured.

Consider	{	1. The splendour of Christ.
		2. The attestation of his Father.
		3. This speech of his end.

*His face did shine as the sunne:
and*

death of our B. Saviour. 257
and his garments became white as
snow. Mat. 17.

This is my wel-beloved Sonne,
in whom I am well pleased: heare
ye him. Ibid.

My sorrow is in my sight al-ways.
Psal. 37.

Practise.

1. With the Disciples, fall on
thy face, and adore thy Saviour,
appearing in such Glorie: and
say, be exalted above the heavens,
o God: and thy glorie upon all the
earth. Psal. 16.

2. Give thanks unto him, for
the manifestation of his glorie:
whereby we are animated to
beare the sufferances of this
world. For if we suffer with him
we may also be glorified with him,
Rom. 8.

3. With

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3. With the Apostle S. Peter, who would make a tabernacle to our Saviour, doe thou offer up thy heart, to be a tabernacle, and place of abode of the holy Ghost. For Christ hath said, If any love me, he will keepe my word: and my Father will love him: and we will come to him, and will make abode with him. Io. 14.

4. Purpose, and aske, a fervent desire of this glorie: and say, *Woe is me, that my sejourning is prolonged!* Psal. 119.

MED.

M E D. XIV.

IESVS entring into Ierusalem.

- Consider {
1. The triumphers humilitie.
 2. The devotion of the people.
 3. The compassion of Iesus weeping,

Behold thy king cometh to thee,
meete, and sitting upon an asse.
Mat. 21,

A very great multitude spread
their garments in the way, and o-
thers cut boughes. Ibid.

And as he drew nere, seeing
the cittie, he wept upon it. Luc.
19.

Pra-

Practise.

1. Adore with the multitude going to meete our Saviour; and say, *Let all the earth adore thee, and sing to thee.* Psal. 65.

2. Give thanks to our Saviour, that he hath vouchsafed to weepe for thee : and say ; *I will water my couch with teares.* Psal. 6.

3. In union of the teares that our B. Saviour shed for thee, offer thou thy-felfe to God the Father; and say with S. Paul, *I will serve our Lord, with all humilitie, and teares.* Act. 20.

4. Purpose ; and aske , true compunction; and say, *my teares, haue bin breade unto me day and night.* Psal. 41.

Ms.

MED. XV.

IESVS washing his disciples
feet.

- Consider {
1. The humilitie of
our Saviour.
 2. The admiration of
S. Peter.
 3. The obstinacie of
Iudas.

If then I have washed your
feete, being your Lord, and Ma-
ster: you ought to wash one ano-
thers feet. Io. 13.

Lord! dost thou wash my feet?
Ibid.

And you are cleane, but not all.
Eor.

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For he knew who he was that
would betray him. Ibid.

Practise.

1. Adore thy Lord, and Master, thus vouchsafing to humble him-selfe : and hearken unto him saying: *Learne of me, because I am meeke and humble of heart. Mat. 11.*
2. Give thankesto our Saviour for the Sacrament of Pennance, whereby we are cleansed from our sinnes : and say, *thou shalt wash me, and I shalbe made whiter then snow. Psal. 5.*
3. With the Apostle S. Peter, thou shalt offer thy-selfe, and say : *wash o Lord, not only my feete : but also my hands, and my head. Io. 13.*
4. Purpose, and aske, perfect
humi-

death of our B. Saviour. 263
humility: and say, ô Lord, grant
that my soule may be humbled un-
to dust. Psal. 43.

MED. XVI.

IESVS at his last Supper.

- Consider { 1. The love of the
Institutor.
2. The end of the
institution.
3. The thing insti-
tuted.

Vnto the end he loved them.
Io. 13.

*He that eateth me, the same
also shall live by me. Io. 6.*

*Take ye and eat, this is my
Body. Mat. 26.*

Pra-

Practise.

1. Adore thy Saviour under the forme of bread and wine: and say, *verily thou art God bidden, the God of Israel, a Saviour.* Ilaie. 45.
2. Give thanks to our Saviour, for the B. Sacrament of the Eucharist: and say, *There is no other nation so great, that hath Gods approaching unto them, as our God is present.* Deut. 4.
3. In the union of the oblation, that our Saviour made in his last Supper; doe thou offer-up thy selfe, and say: *Holocaustes with marrow will I offer thee.* Psal. 6.
4. Purpose, and aske, devotion to the B. Sacrament the of Eucharist:

death of our B. Saviour. 265
charist: and say, our dayly bread
give us this day. Luc. 11.

MED. XVII.

IESVS making his Will:

- Consider {
1. His commande-
ment of love.
 2. His reprov-
ing of
the world.
 3. His fore-telling it's
pressure.

This is my precept, that you
live one another. Io. 15.

For them doe I pray, not for the
world. Io. 17.

In the world you shall have
distresse; but have confidence. Io.
16.

M

Pra-

Practise.

1. Adore thy Lord , and Master , giving this sweet precept of love : and say with the Disciples, *now we know thou knowest all things: and in this love we beleeve that thou camest-forth from God.* Io. 16.

2. Give thanks to thy Saviour that vouchsafed to pray for thee, that thou mightest enjoy this love : and say , *I will love thee, ô Lord, my strength.* Psal. 17.

3. In union of the oblation, which our Saviour made of his Disciples to God the Father, offer-up thy-selfe ; & thinke upon those pious words of our Saviour , *And not for them only doe I pray; but for them also, that*
by

death of our B. Saviour. 267
by their word shall beleeve in me
Io. 17.

4 Purpose, and aske, the perfect love of God : and say, let us therefore love God, because God loved us. 1. Io. 4.

MED. XVIII.

IESVS praying in the garden.

Consider	}	1. His interiour sorrow.
		2. His being prostrate in prayer.
		3. His bloody agony.

My soule is sorrow-full, even unto death. Mat. 26.

He fell upon his face, praying, and saying, Father, if it be possible,

268 Meditations of the life &
sible, let this chalice passe from me:
neverthelesse, not as I will, but
as thou wilt.

His sweat became as droppes
of blood, trickling-downe upon the
earth. Luc. 22.

Practise.

1. Adore with the Angels, that
came to comfort our Saviour in
his agonie, and say; prayse ye
our Lord all his Angels: praise yee
him all his hostes. Psal. 148.
2. Give thanks unto our Sa-
viour, for the bloudy-sweat he
suffered in the garden: and say,
what reward shall we give him,
or what can be worthy of his be-
nefits? Tob. 12.
3. In union of the oblation,
which our Saviour did make of
his

his will to God the Father in the garden, doe thou offer thy will in all things, to be conformable to his: and say, Now Lord, according to thy will, doe with me. Tob. 3.

4. Purpose, and aske, resignation of thy will, to the will of God: and say, Thy will be done as in heaven in earth also. Mat. 6.

M 3

MED

M E D. XIX.

IESVS taken in the garden.

- Consider** {
1. The treachery of
Iudas kissing him.
2. The companies
cruelty.
3. The meekenesse of
the Lambe.

*Iudas, with a kisse doest thou be-
tray the sonne of man? Luc. 22.*

*As it were to a theefe are you
come forth with swords & clubbes?
Ibid.*

*I am as a milde lambe, that is
carried to a victime. Ier. 11.*

Pra.

Practise.

1. Whereas the Iewes at the words of our Saviour went backward and fell to the ground. Io. 18. doe thou goe forward, and falling on thy face, adore thy Saviour saying; *we will adore in the place, where his feet stood.* Psal.

131.

2. Give thanks to God, for the kisse of peace, that he giueth to our soules: and say, *o kisse me with the kisse of thy mouth: because thy breasts are better then wine.* Can. 1.

3. Setting before thine eyes, how willingly our Saviour did offer him-selfe to his enemies, for thy sake: doe thou offer thy-selfe for the love of him, patiently to suffer all things: and

M 4 say,

272 *Meditations of the life &*
say, O Lord, for thy feare (or for
thy love) I doe willingly suffer
these things. 2. Mac. 6.

4. Purpose, and aske, meeke-
nesse of heart : because *blessed*
are the meeke ; for they shall pos-
seesse the Land. Mat. 5.

M E D. XX.

IESVS abused before the Priests.

Consider { 1. The shamefull
 mocking of him.
 2. The cruelty in the
 buffets.
 3. The patience of
 him silent.

He shalbe filled with reprech.
Lament. 3.

I have

Death of our S. Saviour. 273

I have given my body to the
strikers. Isaie 50.

I have always held my peace:
I have kept silence: I have bin
patient. Isaie. 42.

Practise.

1. In steed of the ignominie,
and shame, that our Saviour
suffered by the people, before
the Priests; doe thou prayse, and
glorifie thy Saviour, and invite
all creatures to doe the same,
saying: let every spirit praise our
Lord. Psal. 150.

2. Give thankes to our Sa-
viour, for his great patience in
sustayning the wrongs, and in-
juries, that thou doest him
dayly: and say, O Lord thou art
the God of compassion, and mer-
ciful

274 Meditations of the life &
cristall; patient, and of much mercy.
Psal. 85.

3. Offer thy-selfe in spirit to
accompany thy Lord, and ma-
ster, in these his torments: and
say, goe whither thou desirest, and
I wilbe with thee, wherefoever thou
wilt. 1. Reg. 14.

4. Purpose and aske, taciturni-
tie, and silence, in as much as
thy state will permit thee: for
the wise man will hold his peace.
Pro. 11.

MED. XXI.

IESVS despised.

Consider { 1. Herods illusions.
2. The choyse of Bar-
rabbas.
3. Iesus forsaken by
the Iewes.

I am made a derision all the
day, all doe scorne me. Ier. 20.

They have chosen rather death
then life. Ier. 8.

Me they have forsaken, the foun-
taine of living water. Ier. 20.

Pra-

Praise.

1. In spirit thrust-in amongst the throng that stand about our Saviour mocking him ; and adore him with all humilitie, saying : is not this he of whom David singeth , *all the kings of the earth shall adore him ; all nations shall serve him ;* Psal. 71.
2. Give thanks to our Saviour who being forsaken of the Iewes, did turne to the Gentils, saying : *I come , that I may gather together with all nations, and tongues.* Isaie. 66.
3. The Iewes choosung Barabbas, did deny the true Messias. But doe thou cordially, and with thy whole affection, make choise of thy Saviour ; and prostrate

death of our B. Saviour. 277
strate at his feet, offer thy selfe
unto him, saying: Our Lord li-
veth, and thy soule li-veth, I will
not leave thee. 4. Reg. 2.

4. Purpose, and aske, patience
in the contempt of this world,
after the example of S. Paul;
who did please himselfe in infir-
mities, in contumelies, in necessities,
in persecutions, and in distresses
for Christ. 2. Cor. 12.

MED.

MED. XXII.

IESVS scourged.

- Consider {
1. The dignitie of him that is whipped.
 2. The madnesse of them that whippe him.
 3. The multitude of the stripes.

If I be the Lord, where is my feare? Mal. 1.

They rejoyced against me, and came together: scourges were gathered upon me. Psal. 14.

I have bin scourged all the day. Psal. 72.

Practise.

1. Casting thine eies upon the many

death of our B. Saviour. 279

many stripes, and scourges, our Saviour suffered from the Jewes, who thought him as a leper, and stricken of God; doe thou adore him, and say, I will adore the steppes of thy feete. Isaie. 60.

2. Give thanks to our Saviour, who for to redeeme Mankind, was thus despised, and became the most abject of men, a man of sorrowes, and knowing infirmities. Isaie. 53. O my soule! behold how he loved us! Luc. 11.

3. Contemplate thy Saviour, who was offered (and scourged, and whipped) because himselfe would. Isaie. 53. and offer thy selfe to under-goe all torment for his sake: and say, shall not the servant with the master, be afflicted with like punishments? Sap. 18.

4. Pur-

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4. Purpose, and aske, acts of mortification: as (in conforming thy selfe to our Saviour) to take a discipline, or such like: that alwayes bearing about in our bodye the mortification of Iesus, that the life also of Iesus, may be manifested in our bodies. 2. Cor. 4.

M E D. XXIII.

IESVS crowned with thornes.

Consider } 1. The purple cloathing.
 } 2. The bloudie crowning.
 } 3. The shamefull mocking.

They shall strip of thy garments,
and shall take the vessels of thy
glorie.

death of our B. Saviour. 281
glorie. Ezech. 23.

Goe forth yee daughters of Syon,
and see king Salomon in the dia-
dem, where with his Mother (the
Synagogue) hath crowned him.
Cant. 3.

All that see me have scorned
me : they have spoken with the
lippes, and wagged the head. Psal.
21.

Practise.

1. In imitation of the souldiers,
who bowing their knees adored
him; doe thou not fainedly,
but truely , and with all thy
heart, adore thy king : and say,
thou art my king, and my God.
Psal. 43.

2. Give thanks to al-mighti-
God for his divine protection
of thee, in many evils: and say,
The

282 *Meditations of the life &
The lord is our king, he will save
us. Isaie 33.*

3. Acknowledging Christ to
be thy king, make an oblation:
to him of thy-selfe, as his ser-
vant, disciple, and subject: and
say, my king, and my God! blessed
are they that dwell in thy house.
Psal. 83.

4. Purpose, and aske, the con-
tempt of vaine apparell, or
dressing: and say with S. Paul,
having food and where with to be
covered; with these we are content.
1. Tim. 6.

Min.

MED. XXIV.

IESVS bearing his Crosse.

- Consider {
1. The condemnation of the Innocent.
 2. His bearing of the Crosse.
 3. The company of thieves.

To a shame-full death let us condemn him. Sap. 2.

Bearing his owne Crosse, he went forth into the place of Calvarie. Io. 19.

He hath delivered his soule unto death: and was reputed with the wicked. I saie 53.

Pract.

Practise.

1. Adore thy Lord, and Master, prepared to the battaile, comming forth out of the citie, with the ensigne of the Crosse on his shoulders: and say, *ô my Saviour! unto death strive for justice, and God wil overthrow thine enemies for thee.* Eccli. 4.

2. Give thanks to our Saviour, who hath taken thy guilt from thee, and suffered condemnation for thy sake: thou maist well say, *love is strong as death.* Cant. 8.

3. In spirit beholding thy Lord, comming forth with his Crosse doe thou offer thy-selfe to take thy crosse, and say: *who would grant me that I might die for thee?* 2. Reg. 18.

4. Pur:

death of our B. Saviour. 285

4. Purpose, and aske, the true love of the Crosse: and say, God forbid that I should glorie, saving in the Crosse of our Lord Iesus Christ. Gal. 6.

MED. XXV.

IESVS on the Crosse.

Consider { 1. The denudation of his body.
2. His fastening to the Crosse.
3. His hanging crucified.

I will goe spoyled, and naked.
Mich. 1.

They have digged my hands,
and feet: they have numbred all
my bones. Psal. 21.

He

286 *Meditations of the life &*

He humbled himselfe, made obedient unto death; even the death of the Crosse. Phil. 2.

Practise.

1. Adore thy Saviour hanging on the Crosse; and say, *thy mercy is magnified, even to the heavens. Psal. 56.*
2. Give thanks unto him for his great love, that fastened him unto the Crosse, more sure than the nailes: and say, *ô Lord, I will confesse unto thy name, because thou hast done marvelous things. Isaie 25.*
3. In union of the oblation, which our Saviour made for us, upon the Crosse to his Father; doe thou offer thy-selfe to dye for him, saying: *ô that I might say with the Apostle S. Paul*
with

death of our B. Saviour. 287
with Christ I am nailed to the
Crosse! Gal. 2.

4. Purpose, and aske, a resolute intention, if neede be, to dye for the love of him, that dyed for us. For it is good for thee to die, rather then that any man should make thy glorie voyd.
1. Cor. 9.

MED. XXVI.

IESVS speaking from the Crosse.

Consider	}	1. His charitie to his
		enemies.
		2. His care of his
		friends.
		3. How he is for-
		saken of all.

Father forgive them, for they

know

288 Meditations of the life &
know not what they doe. Luc.
23.

Woman, behold thy Sonne : and,
Disciple, behold thy Mother. Io.
19.

My kinsmen haue forsaken me;
and they that know me, haue for-
gotten me. Iob, 19.

Practise.

1. Adore thy loving Master,
teaching, and comforting thee
from the Crosse: and say, Lord into
thy handes I commend my spirit.
Luc. 23.

2. Give thanks unto our Sa-
viour, for all the benefits we re-
ceive, by the meanes of our B.
Lady; whom he hath given un-
to us; as a mother : and say, I
will take the benediction, which
God hath given me. Gen. 33.

3. Si-

death of our B. Saviour. 289

3. Sithence our Saviour hath given his beloved Disciple, and in him, all Christians to the charge of his Mother: doe thou, in all humilitie, offer thy-selfe, as one of her clients: and imagine thou hearest Christ saying, *My Mother aske, for it becometh not, that I turne away thy face.* 3. Reg. 2.

4. Purpose, and aske sincere love of thine enemies: for such is the commandement of our Saviour. *Love your enemies: doe good to them that hate you.* Luc. 6.

N

MED.

MED. XXVII.

IESVS transpierced.

- Consider {
1. The opening of his side.
 2. The compassion of his Mother,
 3. The buriall of his body.

One of the souldiers, with a speare, opened his side. Io. 19.

Thine owne soule shall a sword pierce. Luc. 2.

His sepulcher shall be glorious. Isaie 55.

Pra.

Practise.

1. Adore thy Saviour, now descending from the Crosse : and prepare thy heart to receive him ; and say, *a bundle of myrrhe my beloved is to me: he shall abide betweene my breasts.* Cant. 1.

2. Give thanks to God for the great benefit of our redemption, by washing us with his blood : and say, *Glory be to our Saviour Iesus Christ, who hath washed us from our sinnes in his blood.* Apoc. 1.

3. Beholding the side of our Saviour opened, and blood and water gushing-forth from thence; offer thy selfe in all humilitie to be washed, and cleansed, from thy sinnes, by his pretious blood: and say, *o how happy are those*

191 Meditations of the life of
that have washed their robes, and
made them white in the blood of
the Lamb. Apoc. 7.

4. Purpose, and aske, cleanness
of heart. For, Blessed are the
cleane of heart, for they shall see
God. Mat. 5.

MED. XXVII.

JESUS triumphing.

Consider { 1. His victorie over
death.
2. The jubilee of the
Fathers.
3. The confusion of
the devells.

I will be thy death to death, thy
bit will I be to hell. Olee 13.

He brought them out of dark-
nesse,

death of our B. Saviour. 293
ness, and the shadow of death.
Psalm 106.

Spoiling the Principalities, and
Potestates, he hath led them confi-
dently, in open shew triumphing
them in himselfe. Col. 2.

Practise.

1. With the Fathers in Limbo,
adoring the Messias coming
to redeeme them: adore thou thy
Redeemer: and say, Thou art
worthy o Lord, to take the booke,
& to open the seales thereof: because
thou wast shame and hast redeemed
us to God in thy blood. Apoc.

2. Give thanks to our Sa-
viour, who hath freed thee from
the flaverie, and bondage of Sa-
than. O praise thy God who
hath given thee rest from thy la-
bour,

294 *Meditations of the life &
bour, and from thy vexation; and
from the sore seruude, which
thou didst serue before. Isaie
14.*

3. With the holy Fathers in
Limbo, doe thou offer thy-selfe
to thy Redeemer: and say, ô
that I might be one of them,
for whom the Angel speaketh,
saying, *Hurt not the earth and the
sea, nor the trees; till we signe the
seruants of our God in their for-
heades!* Apoc. 7.

4. Purpose, and aske, magna-
mitie, and fortitude, in tempta-
tions: yea as S. Peter saith,
esteeme it all ioy when you shall
fall into diuers temptations, know-
ing that the probation of your Faith
worketh patience. Io. 1.

MED.

M E D. XXIX.

IESVS rising with victorie.

- Consider {
1. The brightnesse of him rising.
 2. The exultation of his soule.
 3. The joy of heavē, and earth.

The night shalbe lightned, as the day. Psal. 138.

Thou hast turned my mourning into joy unto me. Psal. 19.

This is the day, which our Lord hath made; let us rejoyce, and be glad there-in. Psal. 117.

Practise.

1. With the Angels adoring our Saviour rising, do thou adore, and say : *Blessed, and holy, is he that hath part in the first resurrection.* Apoc. 20.

2. Give thanks for the benefit of our Predestination to glorie. *For to this end Christ died, and rose againe : that he may have dominion, both of the dead, and of the living.* Rom. 14.

3. In union of his glorious resurrection, offer thy spirit to be renewed in Christ, and to be elevated from earthly things: and say, *Blessed be God, who according to his great mercy, hath regenerated us unto a lively hope, by the resurre-*

death of our B. Saviour. 297
resurrection of Iesus-Christ. 1. Pet.

1.

4. Purpose, and aske, a firme
hope in Iesus-Christ. For every
one that hath this hope in him,
sanctifieth himselfe, as he also is
holy. Io. 3.

MED. XXX.

IESVS appearing after his Re-
surrection.

- Consider {
1. His appearing to
his Mother.
 2. His benigne visi-
ting of his Dis-
ciples.
 3. The confirming his
Church in Faith.

As he that gathereth treasures
N 5 so be

298 *Meditations of the life &*
so he also that honoureth his mo-
ther. Eccli. 3.

Peace be to you, it is I; feare
not. Luc. 24.

Behold I am with you all dayes,
even to the consummation of the
world. Mat. 28.

Practise.

1. With the Virgin, and Dis-
ciples, adore thy Saviour, who
invisibly doth often visite thy
soule: and say, ô Lord! *What is*
man that thou art mind full of
him, or the sonne of man, that
thou vifitest him? Psal. 8.

2. Give thanks to God, for
all the benefits we receive, by
our holy Mother the Church:
and say, *behold the tabernacle of*
God with men, and he will dwell
with

death of our B. Saviour. 299

with them : and they shalbe his people, and he God with them shalbe their God. Apoc. 12.

3. Offer-up thy Vnderstanding, and Will, that thou maist be illuminated, and strengthened in thy Faith : and say, *I live in the Faith of the Sonne of God, who loved me, and deliuered himselfe for me.* Gal. 2.

4. Purpose, and aske a firme Faith : and say to thy soule, *Fight the good fight of Faith : apprehend eternall life.* 1. Tim. 6.

MED.

M E D. XXXI.

IESVS ascending.

- Consider {
1. His taking leave of his Disciples.
 2. His ascension into heaven.
 3. His sitting at the right-hand of the Father.

Expect the promise of the Father, which you have heard by my mouth. A&t. 1.

He shall ascend, opening the way before them. Mic. 2.

He offering one host for sinnes for ever, sitteth on the right-hand of God. Heb. 10.

Pra-

Practise.

1. Adore with the whole Court of heaven, who come to meet their Lord, triumphantly ascending: and say, *sing yee to God that dwelleth up. on the heaven of heavens.* Psal. 7.

2. Give thanks, and rejoyce, that we have an Advocate with the Father, *Jesus-Christ the iust: and he is the propitiation for our finnes.* 1. Io. 2.

3. With humilitie, offer-up to God the Father, his only Sonne, who sitteth at his right-hand: and by him let us offer the best of prayse alwayes to God. Heb. 13.

4. Purpose, and aske, a spirituall joy, and consolation, in contemplation of this great glory;

302 *Meditations of the life & ry ; that we may alwayes live expecting the blessed hope, and advent of the glorie of the great God, and our Saviour Iesus-Christ. Tit. 2.*

M E D. XXXII.

IESVS sending the holy-Ghost.

Consider { 1. The fiery tongues
 | appearing.
 } 2. The abundance of
 | Grace received.
 } 3. The diversitie of
 | gifts.

I will power-out my spirit upon all flesh. Ioel. 2.

To every one was given Grace, according to the measure of the donation

death of our B. Saviour. 303
tion of Christ. Eph. 4.

For the which, ascending on
high, he gave gifts to men. Ibid.

Practise.

1. With our B. Lady, and the
Disciples gathered together, a-
dore the holy Ghost, comming
unto the world: and say, ô my
soule! knowest thou not that thy
members are the temple of the holy-
Ghost which is in thee? 1. Cor.
6.

2. Give thanks for all the
benefits, and graces, we receive
from this holy Spirit. For the
charitie of God is powred-forth in
our hearts by the holy-Ghost which
is given us. Rom. 5.

3. Offer thy-selfe to this holy-
Ghost, that he may inspire thee
with all good gifts. For every
best

104 *Meditations of the life &*
best guise, and every perfect guise,
is from above, descending from the
Father of lights. Ia. 1.

4. Purpose, and aske, perfect
charitie; that increasing therein,
thou maist say, *stay me up with*
flowers, compass me about with
apples: because I languish with
love. Cant. 2.

MED. XXIII.

IESVS honouring his Mother.

- Consider { 1. The triumph of his
Coronation.
2. The exultation of
the Blessed.
3. Marie the refuge of
sinners.

*Who is she that ascendeth from
the*

death of our B. Saviour. 309
the desert, abounding with de-
lights, leaning on her beloved
Cant. 8.

The Queene stood on thy right-
hand in golden rayment, compassed
with variety, Psal. 44.

Thou art the glory of Ierusalem,
thou the joy of Israel. Judith 14.

Practise.

1. With the celestiall company,
comming to adore their Queene,
doe thou adore, and say, Haile
Mary full of Grace. Luc. 1.

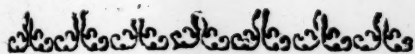
2. Give thanks for his Fa-
therly providence, in giving to
the Church the B. Virgin Ma-
rie, for it's Queene, Mother, and
Advocatresse: and say, All good
things come to me together with
her. Sap. 7.

3. Consider thine owne unwor-
thinesse,

306 *Meditations of the life &*
thinnesse, and offer to God the
B. Virgin as a sacrifice for the
whole world. And taking her
for thy speciall Patronesse, be
confident in her. For although
she be one, yet shee can doe all
things: and permanent in her selfe
she reneweth all things. She ma-
kethe the friends of God, and Pro-
phets. Sap. 7.

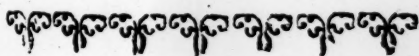
4. *Purpose, and aske, fervent*
devotion to our B. Lady. For
he that seeketh, and findeth her,
shall find life, and shall draw
salvation of our Lord. Pro. 8.

F I N I S.



10. 8. 12.

Qui sequitur me
non ambulat in
tenebris , sed
habebit lumen
vite.



P

C

T

M

R

The

PRACTISE OF THE
PRESENCE OF GOD

Collected & published
for those that Pro-
fesse the
THIRD ORDER.

Gen. 17. 1.

Ambula coram me & perfectus esto.

Walke before me & be
perfect.



AT DOWAY.

By the widow of MARKE
WYON. 1642.

The

TRACTS OF THE

PRINCIPLES OF GOD

Collected & published

for those that love

the truth

THIRD ORDER

Gen. 17. 1.



ty
b
th
in
th
to



THE PREFACE.

THe chieftest felicity
and greatest height
of mans blisse con-
sists in enjoying of al-mig-
ty-God present, and seeing
him face to face. But since
this is not to be expected
in this world; because it is
the premium, or reward
to be received in the fu-
ture

312 THE PREFACE.

ture, for good deedes here
done : the Saints of the
Al-mighty, the children
of heaven, have alwayes
exercised, in this their
pilgrimage, the practise
of the presence of God:
that they might, even
here, behold him by the
eyes of their Vnderstan-
ding, and enjoy him by
the affections of their
Will.

To put this practise in
execution two things are
chiefly required. First a
lively

THE PREFACE. 313

lively Faith that God is al-
wayes every-where present;
which is not very difficult,
since there are none so stu-
bid that doubt it. Secon-
dly (since we may not see
him with our corporall
eyes, because he is a spi-
rit) to fix the eyes of our
Vnderstanding upon him,
as present with us : where
we may behold him, love
him, adore him; yea and
speake to him.

Some times we may
aske pardon of him as

O

our

314 THE PREFACE.

our judge. At other times
implore his ayde as our
Advocate. And then a-
gain humbly desire his as-
sistance as our Master,
our Correctour, our Con-
ductour, and our Saviour.

At one time we may
behold him as our Crea-
tour, our Redeemer, our
Benefactour, our Do-
ctour, our Father, our
Brother, and our Chief-
taine. At an other time
we may present ourselves
before him as our Com-
panions,

THE PREFACE. 315

paniō, our Benefactor,
our Pastour, our Lover,
and our Spouse.

Now we may visite
him in the stable invested
with humane nature, and
adore him with the shep-
haerds. Then we may
fly along with him into
Egypt, and minister un-
to him with Ioseph and
Mary.

When we are busied in
any thing, we may ac-
company him, helping his
foster-Father in his car-

O 2 pen-

316 THE PREFACE.

penters·craft.

When we travaile, we may in spirit contemplate our Saviour going up and downe Iury, preaching, teaching, and healing the people: nay there is no good action, wherein we may not have Iesus a companion.

When we are amongst our friends, we may looke upon him taking leave of his B. Mother, and the two happy Sisters Magdalene and Martha, and his other friends;

THE PREFACE. 317

friends; and see with what fervour he goeth to Ierusalem to suffer un-speakable torments for our sakes.

In the evening we may discern him praying in the garden, all bloody with extreame anguish; and falling prostrate on the ground, under the heavy burden of our sinnes.

When we are in our fine rayment, we should doe well to behold him in his purple. When our heads are curiously attired,

O 3 We

318 THE PREFACE.

We may looke upon that face, where-in all the Angells delight, blacke and blew with buffets; and it's forehead environed with a crowne of thornes. And when we are in our soft fether-beds, we may well be astonished at his cruell & inhumane scourging.

To be brieft, there is neither word, deed, nor thought, which may not be rectified, and made perfect by this rule.

Some

THE PREFACE. 319

Some times we may
(all amazed) looke-up
unto him hanging on the
Crosse , crying out O
vos omnes qui transi-
tis per viam : attendi-
te, & videte si est do-
lor sicut dolor meus .
Lament. the 1. O all ye
that passe by the way ; at-
tend , and see , if there be
sorrow like to my sor-
row.

At other times we may
compassionately perceive the
transverberating sorrow

O 4 that

320 THE PREFACE.

that inter-chaingeably
passed betwixt our most
pittifull Saviour, & his
matchlesly sorrow - full
Mother.

Eftsoone we may behold
him victoriously delivering
the Fathers out of Limbo:
gloriously arising from the
dead : and triumphantly
ascending to his Father:
with a thousand such like
pious thoughts.

Amongst the rest if the
devout servants of God
this practise was the day-
ly

THE PREFACE. 321

by exercise of our holy Father S. Francis ; who getting (saith S. Bonaventure in the 10. Chapter of his life) some secret place, spake to his Lord , answered his iudge, besought his Father, and conferred with his friend.

*Also that truly Sera-
phicall Doctour S. Bonaventure (the relatour of
the afore-said story) and
the ornament of S. Francis
Order, had nothing
O s more*

322 THE PREFACE.

*more frequent , then his
often colloquies , and his
never-ceasing conversation
with his Lord and Maker.
His divers wayes, and his
devout conceits , his Sti-
mulus divini amoris (even
now published in English)
will sufficicutly declare.*

*In like sort, that most
illustrious Count, and glo-
rious Saint S. Elzeare,
of S. Francis his 3^d. Or-
der , was soe conversant
(as Surius reports in his
life) in this practise, that
he*

THE PREFACE. 323

he wrot-backe to the deu-
 out Virgin and his holy
 wife Delphina complay-
 ning of his absence, that
 if she desired his com-
 pany she should seeke
 him (in vulnere lateris
 Christi; illic enim (inquit)
 habito, & ibi me poteris in-
 venire) in the wound of
 our Saviours side : for
 there (saith he) I dwell;
 and there you may find
 me. O rare man, who by
 often conversation with his
 Saviour, imagined himselfe
 to

324 THE PREFACE.

to dwell in his side!

Vbertinus de Casal
heretofore a Frier-Mi-
nour confesseth in the be-
gining of his booke in-
terleed, Arbor vite Cru-
cificare, that when he went
to his couch he lay-
downe with little Iesus:
and as often as he a-
waked embraced him
When he arose, he rose
not without little Iesus:
neither did he eate or
drinke, worke or wake,
or doe any thinge else, but
in

THE PREFACE. 325

in the company of his little Iesus.

Many more excellent, and devout conceits haue he; and also many other: which my intended breuery, forbids me farther to prosecute.

The fruits of this exercise are very many: but because I must be briefe, amongst many I will reite a few.

1. It causeth us to avoyd sinne. For who is it that would not avoyd sinne,
if

326 THE PREFACE.

if he thought God present? Hâc solum ratione fit (inquit S. Clem. Alex. l. 3. ped. c. 9.) ut quis nunquâ labatur, si Deû semper sibi adesse existimat. By this meane only (sayth S. Clement) it commeth to passe that one sinneth not, to wit, if he alwayes thinke God to be present with him. A harlot vehemently soliciting S. Ephrem to sinne: he (to be rid of her importunity) seemed to yeeld; but

THE PREFACE. 327

but upon this condition,
that he might ful-fill her
desire in the market-place.
But she presently objected
that they could not doe it
there for shame. For
shame (replied S. E-
phrem) and how much
more oughtest thou to be
ashamed of al-seeing
God, that seeth all things,
even the most hidden? With
which words she was in-
stantly so heart-strucken,
that she humbly craved
pardon, and afterwards
led

328 THE PREFACE.

led a penitentiall life in a Monastery.

It was also the presence of God, which caused Susanna not to consent to the Ancients: for she sayd she had rather fall into their hãds, and suffer death, then sinne in the sight of our Lord.

2. It affordeth victory over temptations: for who is it that will yeeld himselfe up to his enemy, that may combate in the
pre-

THE PREFACE. 319

presence of so invincible a
Captaine? The holy King
David sayes Ps. 22. Etsi
ambulavero in medio
umbrę mortis non time-
bo mala, quoniam tu
mecum es. Although I
shall walke in the midst
of the shadow of death,
I will not feere evils: be-
cause thou art with me.

The Machabees also
in their hearts praying
to our Lord, overthrew
no lesse thę 35000. being
greatly delighted with
the

330 THE PREFACE.

the presence of God. 2.
Mach. 15.

Iosephus in his history of the Iewes warre affirmes that it was the presence of Titus Vespasianus Emperour of Rome, that caused the Roman souldiers, by valourous attempts, to get Ierusalem, the city of God, from the Iewes. And will not the presence of our Lord, Emperour, not only of Rome, but of all the heavens and the whole

THE PREFACE. 331

2. whole earth, give courage sufficient to his soldiers to vanquish the devell; and to deliver theyr soules, the spouses of God-al-mighty, out of the clutches of his enemyes in all assaults?

3. By this practice we shall become like Angels. For Angeli semper vident faciem Patris, the Angels alwayes see the face of the Father. Mat. 18. After this sorte lived Elias as he confesseth
of

332 THE PREFACE.

of him-ſelfe in 3. Reg. 18.
Vivit (inquit) Dñs in cui⁹
conſpectu ſto. Our Lord
live in whoſe ſight I ſtand.

4. *It exceedingly excites*
us to the love of God;
and makes us alwayes
joyfull becauſe we enjoy
his preſence. The ſweet
ſinger of Iſraël, after he
had chaured - forth,
Providebam Dominum
in conſpectu meo ſem-
per. I fore-ſaw our Lord
in my ſight alwayes: pre-
ſently addes, Propter hoc
lęta-

THE PREFACE. 333

letatum est cor meum;
& exultavit lingua mea.

*For this thing my heart
hath bin glad, and my
tongue hath rejoyced. Ps. 15.*

5. It dissipates anger,
cōcupiscēce, distractions
and all other vices. S.

Dimitheus a dissolute
souldier (as in his life is
recorded) be-came a holy
Monke, by this only pre-
cept of S. Dorotheus,
Cogita semper Deum
tibi presentem; & re co-
ram illo stare. *Imagine*
God

334 THE PREFACE.

God alwayes present with thee, and thee to stand before him.

6. *It is the compendium of perfection. Almighty God being to make his covenant with Abram, spake only this unto him, as the summe of all, Ego Deus omnipotens : ambula coram me & perfectus esto. I am the God-almighty: walke before me and be perfect. Gen. 17.*

The like sayes Salomon,

THE PREFACE. 335

mon, Prov. 3. In omnibus vijs tuis cogita illum: & ipse diriget gressus tuos. In all thy wayes thinke on him: and he will direct thy steppes.

The very same counsell gave the good old Tobias to his sonne, saying: Omnibus dieb⁹ vite tue in mente habeto Deum: Al the dayes of thy life have God in thy minde. Tob. 4.

O happy is that mā which thinketh God alwayes pre-

336 THE PREFACE.

present: and reverenceth
him as present, in all his
actions!

Many more such places
of holy Scripture, e-
xamples of Saints, and
rare effects of this pra-
ctise I might easily pro-
duce, which the compasse
of a preface (which I feare
I have some-thing stretched)
will not give space to
recite. Let therefore there
suffice, since of the for-
mer they may find many
by reading; and of the
latter

THE PREFACE. 337

latter *abunantly* by pra-
ctise.

The often incitations
of holy Scripture, the
multitude of examples of
Gods Saints, and the
many-fold benefits that
doe accrew to devout soules
by this exercise, have cau-
sed me to publish this pra-
ctise for the benefit of
those that Professe the third
Order; who are to attend
more then others to per-
fection.

I chose rather to exhi-
P bite

338 THE PREFACE.

bite the presence of God as he is invested with human nature, then as he is simple; because it is farre easier for the Vnderstanding; and yet by this, way they may learne to exercise themselves in the other; which they may use as they please: and as their devotion shall serve.

In that which I have done, I have bin briefe; & have given only an essay, whereby, as by a patterne, they may exercise them.

THE PREFACE. 339
*themselves in other sub-
jects, to God-al-mightry's
glory, & the benefit of
their owne soules.*

P 2

THE

The first
chapter in the
book of Job
is the first of
the book of
Job.

Job

1

The
PRACTISE OF THE
PRESENCE OF GOD

ON MONDAY.

IESVS our Creatour.

*A morning Meditation
of our creation.*

Consider { 1. The benefits of
 | nature.
 } 2. The benefits of
 | grace.
 } 3. The end of our
 | creation.

*Iesus is he that created all
things in God. Hebr. 3.*

*To every one of us is given
grace, according to the measure of*

342 The practise of
the donation of Christ. Ephes. 4.

Our Lord hath wrought all
things for him-selfe. Sap. 16.

Practise.

1. Adore with the foure and
twentie Seniors, saying : Thou
art worthy, ô Lord our God, to
receiue glorie, and honour, and
power ; because thou hast created all
things, and for thy will, they were,
and haue bin created. Apoc: 4.

2. Give thanks for the be-
nefits of thy creation, and say:
my soule shall praise our Lord e-
uen unto death. Eccl. 51.

3. With thy servant Abra-
ham, ô Lord, I acknowledge
that I am but dust, and ashes.
Gen. 18. And with the Pa-
triarche Iob, I will say, I am
brought to nothing. Iob. 30. It is
God

the presence of God. 343

God that giveth all things; and every best gift, and every perfect gift is from above. O God! who am I, that I can promise thee any thing? All are thine, and wee have received all from thy hand. If I had all, *in the simplicitie of my heart*, gladly, I would offer all these things. 1. Par. 29. And now having nothing, I offer-up unto thee him that offered him-selfe for all, thy beloved Sonne Christ-Iesus: for wee are sanctified by the oblation of the body of Iesus Christ once. la. 10.

4. Purpose, and aske, renovation of spirit, and newnesse of life: saying, *My heart is ready*, ô God, *my heart is ready*. Psal. 107. Thou, ô God, vouchsafe to create a cleane heart in mee: and renew a right spirit in my bowells. Psal. 50. that I may be-

P 4 come

*Considerations for the
day*

ON this day represent unto thy-selfe on all occasions, *the birth*, and *infancy of our Saviour*; which thou mayst often reduce to thy minde, by sensible objects that occurre: as by seeing little Children, women with child, a stable; or such like.

AT MASSE.

ADore, and behold, Christ. Iesus as newly borne shadowed under the formes of bread, as under swadling cloathes:
and

the presence of God. 345
and say, My Lord ! my God ! Io.
20. Verily thou art God hidden,
the God of Israel, a Saviour. Isaie
45.

IN READING SPIRITVALL
BOOKES.

HEare Christ (who from his
infancy knew to refuse e-
uill, and choose good. Isa. 7. And
in whom, last of all, God the Fa-
ther hath spoken unto us. Heb. 1.)
as speaking unto thee out of
the manger, and humbly say : I
will heare what our Lord God will
speake to me. Psal. 24. Be it done
unto me according to thy word.
Luc. 1.

AT THE TABLE.

Consider Christ sucking the
breasts of his Mother, and
P 5 fedde

The practise of
 fedde with a little milke; and
 an infant, even now borne, reaso-
 nable milke without guile desire
 thou; that in it thou mayst growe
 unto salvation. 1. Pet. 2. Sucke
 spiriually at the breasts of the
 Virgin Marie. For her breasts are
 better then wine. Cant. 1.

AT WORK.

CONSIDER our Blessed Lady
 hastening to the mountaine
 unto Elizabeth, and when she
 is with her, performing unto
 her most humble services: doe
 not thou therefore thinke much
 to serve others. And in spirit
 uniting thy selfe to Blessed S.
 Ioseph, in all things, with all
 devotion of heart, and body,
 serve most sweet Iesus in Beth-
 leem.

AT

AT NIGHT.

RAise contrition, and sorrow for thy sinnes; and aske pardon of thy most milde Saviour Christ-Iesus: who under the forme of a little child is presented unto thee, that thou mayst not be any way terrified at him. Children are easily pleased; therefore with confidence say: *For thy name* (even for thy tender infancy) *ô Lord, thou wilt be propitious to my sinne; for it is much.* Psal. 27.

ON

 ON TUESDAY.

IESVS our Doctour.

A morning Meditation of our blindness.

- | | | |
|----------|---|----------------------|
| Consider | { | 1. The ignorance, |
| | | and darknesse, of |
| | | the world. |
| | { | 2. Our Saviours care |
| | | to teach the world. |
| | { | 3. The benefit that |
| | | wee receive there- |
| | | by. |

*I will looke to the earth, and
behold tribulation and darknes, dis-
solution*

the presence of God. 349

solucion and distresse and mist persecuting, and he cannot flie-away from his distresse. Isaie 8.

I a light am come into this world, that every one which beleeueth in me, may not remaine in darknesse. Io. 12.

The people that walked in darknesse, haue scene great light: to them that dwelt in the conuntry of the shadow of death, light is risen. Isaie 9.

Pra&ise.

1. Adore thy Lord, and Master, now sitting amongst the Doctors in the Temple; or on the mountaine, teaching the people, and say: I will beare what our Lord God shall speake in me, because he will speake peace unto his people. Psal. 44.

2. Give

350 *The prattise of*

2. Give thankes for the benefit of vocation, where-by thou art called to the light of Faith: saying, *God is faith-full: by whom we are called into the societie of his sounne Iesus-Christ, our Lord.* 1. Cor. 1.

3. In the union of the great light our Saviour had in his soule, offer to God the powers of thy soule, that he may enlighten them, and perfect them, in true wisdom, and the feare of God & say: *I will draw neare unto him, for he hath sayd: they that approach to his fete, shall receave of his doctrine.* Deut. 33. *O Lord give me understanding, and I shall live.* Psal. 118.

4. Purpose, and aske, the faith-full following of this holy vocation, and say, *O thou that dwellest in the gardens, make me heare thy voyce.* Cant. 8.

Conr

*Considerations for the
day.*

Represent often-times to thy minde, the actions of our Saviour untill he was thirty yeares old, when he began to preach: as to thinke of his pilgrimage to Egypt, his obedience to his parents: or such like.

AT MASSE.

IN the union of that oblation in the Temple, where Christ offered himselfe to his Father, and the B. Virgin her first-borne sonne, offer thou the same to God the Father, calling to minde and affection, that holy Procession of our Saviour and his

352 *The practise of*
his Mother, S. Ioseph, Simeon,
and Anne; and in spirit be there
present to serve them; and say,
O Lord! I am thy servant, I am
thy servant, and the sonne of thy
handmaide. Psal. 115.

IN READING.

CONSIDER Christ teaching in
the Temple, hearing, and
interrogating the Doctours; and
say, *my God! illuminate my dark-*
nesse. Psal. 17. Thy word is a
lampe to my feete. Psal. 118.

AT TABLE.

CALL to minde the poore
foode, that our Saviour, the
B. Virgin, and S. Ioseph had in
Egypt; where often-times they
had only bread, and water; and
what they begged from doore
to

the presence of God. 353

to doore. And taking compassion on the poore, say: *I will weep some-time upon him that is afflicted, and my soule shall have compassion on the poore.* Iob. 30.

AT WORKE.

COnsider the manuell labours of our Saviour, serving his supposed Father S. Ioseph: and doe not think much to labour: *because thou shalt eat the labour of thy hands, blessed art thou* Psal. 127.

AT NIGHT.

Stirre-up contrition in thy heart, especially of complacence in the vaine applause of men, and desire of pleasing them.
And

And for thy pardon offer-up to
God the Father, the obscure and
most humble life of Christ-Ie-
sus. And purposing to amend,
say with S. Paul : *hence forward*
I will not be at any time in the
word of adulation, nor in occasion
of avarice, nor seeking glory of
men. 1. Thes. 2.

ON

ON WEDNESDAY.

IESVS our Physitian.

*A morning Medi-
tation of
sinne.*

- Consider { 1. The enormitie of
sinne.
2. The punishment
due to sinne.
3. The mercy of our
Redeemer.

*Errorr, and darknesse, are crea-
ted with sinnes, and they that re-
joyce in evills, wax old in evill.
Eccl. ii.*

Accor-

According to the greatnes of the worke, is also their visitation. Isaie 15.

He is merci-full, and wilbe propitious to their sinne, and he will not destroy them. Psal. 77.

Practise.

1. Adore with those sicke persons, that were cast at the feete of Christ; and aske devoutely health of soule, and body; saying, Heale me, o Lord, and I shalbe healed: save me, and I shalbe saved. Hier. 17.

2. Give thanks for the benefit of thy justification, and say: my heart hath rejoyced in our Lord, and my horne is exalted in my God. 1. Reg. 2.

3. Offer-up thy-selfe to God, imagining thy-selfe as a leper, pro-

the presence of God. 337

of the
ation.
pro
Will
prostrate before thy Saviour the
true Physician of thy soule: and
say, Lord, if thou wilt, thou canst
make me cleane. Mar. 1.

4. Purpose, and aske, the re-
coverie, and conservation, of the
interiour health; and say, Have
mercy on me, Lord, because I am
weake. Psal. 6. Say unto my soule,
I am thy salvation. Psal. 34.

Considerations for the day.

Present unto your memory
some actions of our Saviour,
going about Iurie to teach, and
illuminate, the Iewes; to heale
the sicke; or such like, which
devotion will easily suggest.



AT MASSE.

BE present with a full & lively Faith (such as was in the Centurion or Chanaanite) saying : If I touch the hemme of his garment, I shalbe safe. Mar. 5.

AT READING.

CONSIDER Christ opening his mouth and teaching his Disciples. Mat. 5. Blessed are the poore &c. And say, speake Lord, for thy servant heareth. 1. Reg. 3.

AT TABLE.

CONSIDER Christ sitting with Publicans, and sinners, and eating with them. Mar. 10. Assurance

the presence of God. 359

sate thy-selfe, that those who
put their trust in him shall not
hunger, nor thirst: and heat, nor
sunne shall not strike them; and all
the fountaines of waters shall give
them drinke. Isaie. 49.

AT WORKE.

CONSIDER how Christ
went round-about all Gal-
ilee, teaching in their syna-
gogues, and preaching the Gospell
of the kingdome of God: healing
every disease, and every infirmi-
tie among the people. Mar. 4. And
how, Iesus wearied on his journey
sate upon the fountaine. Io. 4.

AT NIGHT.

RAISE contrition for the a-
busing of the remedies,
which Christ (the Physitian of
soules)

360 *The practise of*
soules) brought us from heaven,
purchased by his pretious blood.
Is there no rosen in Galaad? or is
no Physician there? why then is
not the wound of the daughter of
my people closed? Hier. 18. We
are to blame if we doe not make
use of such a Physician.

ON

ON THURSDAY.

IESVS our Father.

A morning Meditation of the B. Sacrament.

- Consider { 1. The love of the giver.
 2. What the gift is.
 3. The benefit of the gift.

Vnto the end he loved them.

Io. 13.

I am the bread of life. Io.
6.

Q

If

If any man eate of this bread,
he shall live for ever. Ibid.

Practise.

1. Adore with the multitude
comming to meete our Saviour
Iesus, and say: *blessed is he that
cometh in the name of our Lord,
Hosanna in the highest.* Mat.
21.
2. Give thanks to al-mightie
God for this great benefit of the
holy Sacrament, and say. *What
shall I render to our Lord for all
things he hath rendered me?* Psal.
115.
3. In union of the oblation
that our Saviour made of him-
selfe to God the Father in his
last supper, doe thou offer thy-
selfe, giving thy-selfe wholly to
thy God, and Lord, saying: *all*
are

the presence of God. 363

are thine, and the things that wee
haue receiued from thee, wee haue
giuen thee. 1. Par. 29.

4. Purpose, and aske, cleannesse
of heart, to be prepared for the
comming of our Saviour : and
say, O Lord ! thou hast prepared
in my sight a table : and my cha-
lice inebriating how goodlie is it !
Psal. 22.

Considerations for the day.

IN all occasions present unto
thy-selfe the actions of our
Saviour, and his Disciples, du-
ring the time of his last-sup-
per.

Q 2

A 1

AT MASSE.

CAll to minde the excessive
 Clove, where-with our Sa-
 viour did institute the most B.
 Sacrament, and sacrifice of the
 Eucharist : and say with the
 Church: O wonderfull thing ! the
 poore and humble servant eateth
 his Lord.

AT READING.

Consider Christ in his last
 supper admonishing, ex-
 horting, and comforting his
 Disciples : and imagine thou
 hearest him saying those words:
*And the glorie thou hast given
 me, have I given them: that they
 may be one, as wee also are one. In
 them and thou in mee: that they
 maybe consummate in one. Io. 17.*

At

AT TABLE.

Consider Christ sitting with
his Disciples at his last-supper
feeding them with his owne
body, and bloude, saying : Take
ye, and eate, *this is my Body : and*
drinke ye all of this, for this is my
Bloud. Mat. 26.

AT WORKE.

Contemplate our Saviour
putting-of his garment, and
girding himselfe with a towell, to
wash the Disciples feet: and say,
Lord wash not only my feete, but
also hands and head. Io. 13.

Q 3

AT

AT NIGHT.

BE contrite for thy so great
negligence, and irreverence
towards the most B. Sacrament,
and say: *o Lord! doe not remember
my ignorances; but remember me
according to thy mercie. Psal.
24.*

ON

ON FRIDAY.

IESVS our King and Redeemer.

A morning Meditation
of the Pas-
sion.

- Consider. { 1. Who suffered.
2. For whom he suf-
fered.
3. How much he suf-
fered.

In deed this was the Sonne of
God. Mat. 27.

He hath not spared his only
Sonne: but for us all delivered him.
Rom. 8.

He was wounded for our ini-
quities

*The practife of
guities; he was broken for our
finnes. Ifaie. 53.*

Practife.

1. Adore with the Angels of
peace then weeping bitterly, Ifaie
33. Or with the foure & twentie
Seniors fall-downe on thy face,
and fay : *The lambe that was
flaine, is worthy to receiue power,
and wifdome, and strength, and ho-
nour, and glorie. Apoc. 5.*
2. Give thankes for the be-
nefit of thy Redemption, and
fay : *Blessed be our Lord God of
Israel: because he hath visited, and
wrought the Redemption of his
people. Luc. 1.*
3. In union of the sufferances
of our Saviour bearing our in-
firmities, and our sorrowes. Ifaie
53. offer from thy heart thy
body

the presence of God. 369

body to be crucified to vices
and concupiscences, and say
with all affection, and desire;
with Christ, *I am nailed to the
Crosse.* Gal. 2.

4. Purpose, and aske, particu-
lar acts of mortification; and
say with S. Paul, *we are killed
(or mortified) for thy sake all
the day.* Rom. 8.

Considerations for the day.

STrive to imprint in thy me-
mory, on all occasions, the
severall passages of the Passion
of our Saviour.

AT MASSE.

Offer-up to God the Fa-
ther, Christ his only Sonne,
Qs thus

370. *The prattise of*
thus crucified for us : and be-
seech him that he will not re-
gard our iniquities, but *look*
upon the face of his Christ. Psal.
87.

AT READING.

ASke that thou maist heare
the voice of him that said:
for this I was borne, and for this
I came into the world, that I should
giue testimony of the truth. And
say, ô Lord, make thy word
true in me, This day thou shalt
be with me in Paradise. Luc.
23.

AT TABLE.

REmember thy poverty, and
transgression, Thren. 3. for
which our Saviour tasted the
wormewood and guall Ibid. And
refuse

the presence of God. 371

refuse not the chalice of the passions of this time, that are not con-digne to the glorie to come. Rom. 8.

AT WORK.

Consider the labour thou hast given to our Saviour by thy iniquities: and say, *I will labour in my fighting: I will every night wash my bed, I will water my couch with my teares. Psal. 6.*

AT NIGHT.

Raife contrition, and from the bowells of thy heart detest thy great ingratitude, whereby, if not in affection, yet in effect, by sinnes thou hast so often cried with the wicked Iewes, *crucifie him, crucifie him.*
Ioan.

372 *The practise of*
Io. 19. and say, ô shall I cru-
cifie my king againe !

ON SATVRDAY.

IESVS our Mediatour.

*A morning Meditation of
the last judge-
ment.*

Consider. { 1. The milde Iudge.
 { 2. The just judge-
 { ment.
 { 3. The assured Ad-
 { vocate.

*Our Lord will judge the round
earth in justice, and the people in
equitie. Psal. 97.*

*Because true & iust are his judge-
ments.*

ments. Apoc. 19.

*We have an Advocate with the
Father Iesus. Christ the just. 1. 10.
2.*

Practise.

1. Adore thy God sitting on
his throne of justice : and say,
*To him that sitteth on the throne,
and to the Lambe, benediction, and
honour, and glorie, and power, for-
ever and ever, Apoc. 5.*

2. Give thanks to our Saviour
for the divine protection thou
receivest by him : and say with
courage, and resolution, *If God
be for us, who is against us? Rom.
8.*

3. In the union of the oblation
that our Saviour made of him-
selfe upon the Crosse, offer thou
thy selfe, that thou maist al-
wayes

The practise of
 wayes live under the wings of
 his mercy. For who shall accuse
 against the elect of God? God that
 iustifieth, who is he that shall con-
 demne? Christ-Iesus that died, yea
 that is risen also againe, who is
 on the right-hand of God, who also
 maketh intercession for us. Rom.
 8.

4. Purpose, and aske, perse-
 verance to the end, For we be
 made partakers of Christ; yet so, if
 we keepe the beginning of his sub-
 stance firme unto the end. Heb.
 3.

*The devoute servants of our B.
 Lady may make their Meditation, and
 imploye all their Considerations for the
 day following, of the B Mother of God,
 accompanijng her Sonne in his Passion.*

A mor-

*A morning Meditation of
our Blessed
Lady.*

- Consider { 1. The tender love
 of the Mother.
 2. The great paines
 she suffered.
 3. The comfort her
 Sonne gave her.

*I languish with love. Cant. 2.
Thine owne soule shall a sword
pierce. Luc. 2.*

*Woman, behold thy Sonne. Ioan.
19.*

Pra-

Practise.

1. Adore with the woman in the Gospell, and say; *Blessed is the wombe that bare thee, and the pappes that thou didst sucke.* Luc.

II.

2. Give thanks to our Saviour, who hath vouchafed to give his B. Mother unto us, saying; *Sonne bebold thy Mother* Io. 19.

3. Offer unto our Saviour his B. Mother, who is *the glorie of Hierusalem, the joy of Israel; and the honour of our people.* Iudith 19. And say to her: *Blessed art thou of thy God in every tabernacle of Iacob: because in every Nation, which shall heare thy name, the God of Israel shalbe magnified in thee.* Iudith 13.

4. Pur-

the presence of God. 377

4. Purpose, and aske, compassion of thy Saviour now dead for thee: and joyne thee to our B. Lady, who lamenteth with lamentation upon her only-begotten, and is sorrowfull in the death of her first-begotten. Zac. 12. and say, for the affliction of the daughter of my people (that is our B. Lady) I am afflicted, and made sorrow-full: astonishment hath taken mee. Hier. 8.

AT MASSE.

ADmire the wonder-full goodnes of God in our B. Lady, who is a vapour of the power of God, and a certaine sincere emanation of the glorie of God omni-potent, and therefore noe defiled thing commeth unto her: for she is the brightnes of eternall light, and the un-spotted glasse of Gods
Ma-

378 The practise of
Majestie, and the image of his
goodnes. And whereas she is one,
she can doe all things: and perma-
nent in her-selfe, she reneweth all
things. Sap. 7.

AT READING.

IOyne thy-selfe in spirit with
our B. Lady standing and
beholding her Sonne upon the
Crosse, to heare what her be-
loved Sonne will say unto her;
and doe thou hearken what she
shall say unto thee. For blessed
is the man that heareth her, he
that shall find her, shall find life,
and shall draw salvation of our
Lord. Prov. 8.

AT TABLE.

Contemplate, and consider, what little food our B. Lady did take in these three dayes: and say with Vrias, *The Arke of God (our Blessed Lady) and my Lord Ioab (our Saviour) dwell in pavilions (remaine in sorrow and paines) and shall I enter into my howse to eat and to drinke? 2. Reg. 11.*

AT WORKE.

Thinke-upon the paines that the B. Virgin did take these three dayes, in accompanying her Sonne to the Crosse, and burying him after his death; and say, ô Lord, for thy blessed Mothers sake see my humiliation (or affliction) and my labour:
and

AT NIGHT.

RAise contrition, and sorrow
for thy sinnes which were
the cause of thy Saviours suffe-
rance: and aske pardon, by the
sword of sorrow which did
pierce the side of the most B.
Virgin. For God hath repleni-
shed her with bitternesse, and ineb-
riated her with wormewood.
Thren. 3.

ON

ON SVNDAY.

IESVS our Bridegroom.

A morning Meditation
of the glory of
heaven.

- Consider { 1. The joy of the An-
gels and Saints.
} 2. The eternity of
that joy.
} 3. God the end of
all.

They are standing before the
throne, and in the sight of the lambe,
clothed in white robes, and palmes
in their hands. Apoc. 7.

Night shall be no more, and
they

The practise of
they shall not need the light of the
lampe, nor the light of the sunne;
because, our Lord doth illuminate
them, and they shall reigne for ever
and ever. Apoc. 22.

I am Alpha and Omega, the
beginning, and end, saith our Lord
God; which is, and which was,
and which shall come, the Omni-
potent. Apoc. 1.

Practise.

1. Adore with the Angells, and
Saints who continually praise
God: and say, In the sight of
Angels I will sing to thee. I will
adore toward thy holy Temple (of
heaven) and will confesse thy
name. Psal. 137.

2. Give thanks to God for
the benefit of Predestination to
glorie: and say, Blessed be God,
who

the presence of God. 383

who hath predestinated us unto the adoption of sonnes by Iesus-Christ. Ephes. 1.

3. Offer to God the praises, and merits, of all the blessed spirits: and thirsting after the participation of that glorie, say: I have a desire to be dissolved, and to be with Christ. Phil. 1.

4. Purpose, and aske, contempt of earthly things: that thou maist minde the things that are above. not the things that are upon the earth. Coll. 3. And say, What is to me in heaven, and besides thee what would I upon the earth? Psal. 72.

Con-

Considerations for the
day.

Contemplate frequently the
joyes of heaven, the place
of our abode, and the glory of
that celestiall companie.

AT MASSE.

Consider that the holy Eu-
charist is a pledge of fu-
ture glorie: and say, *I rejoyced in
these things which were said to
me: we shall goe into the house of
our Lord.* Psal. 121.

AT READING.

Imagine thy-selfe to heare the
Icclestiall harmonie of those
blessed spirits, who continually
praise

the presence of God. 385

praise God. And thinke that
thou hearest how the Spirit and
the Bride-groome say, *come : and
he that heareth, lett him say, come.*
Apoc. 22.

AT TABLE.

THinke-upon the celestia^l
food, to wit Christ-Iesus
in glorie, who is the true bread
of Angells. And imagine thy-selfe
invited there-to by our Saviour,
who saith ; *he that thirsteth, let
him come : and he that will, let
him take the water of life gratis.*
Apoc. 22. And say, *I shalbe fil-
led, when thy glorie shall appeare.*
Psal. 16.

AT WORKE.

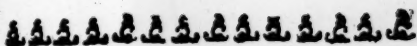
Consider that heaven is the
end of all thy labours: and
R doe

386 *The practise &c.*
doe not thinke much here to
suffer paines. For *humilitie* goeth
before glorie. Prov. 15. And for
that he hath laboured, he shall see,
and be filled. Isaie. 53.

AT NIGHT.

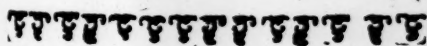
RAise contrition, and sor-
row, for thy sinnes, that
hinder thee from so great glorie:
and say, *ô unhappy man that I am!*
who shall deliver me from the
body of this death? Rom. 7. or
who will give me wings as of a
dove, and I will fly and rest, Psal.
54. *in the celestiall mansion?*

FINIS.



Act. 17. 27.

Deus non lon-
gè est ab uno-
quoque nostrum:
in ipso enim vi-
vimus, & move-
mur, & sumus.



AAAAAAAAAAAA

46. 17. 27.

Dens non lo-
ge est ap uno-
proprie nostrum;
in ipso cum vi-
vamus & move-
mur & sumus.

TTTTTTTTTTTT

The

ANTIEMS, VERSICLES,
AND PRAYERS,

Of those Franciscan-
Saints whose Office is
accustomarily said
by all the Reli-
gious of

S. FRANCIS.

Laudate Dominum in Sanctis ejus.

Prayse ye our Lord in his
Saints. *Psf. 150. 1.*



AT DOWAY.

By the widow of MARKE
WYON. 1642.

THE

ANTIENES, VERICLES,

AND PRAYERS

Of those Franciscans

Saints whole Offices

accommpanied by

by all the Reli-

gions of

S. FRANCIS

London: Printed in the Year 1701.

Pray for our Lord in his

Saints. Ps. 130.



AT DOWAY.

By the Widow of MARK

WYOMAN.



THE PREFACE.

BEcause there are many who are not capable of saying the whole Canonick-Office, the Church hath thought good to put in the latter part of the Primer the Antiems, Versicles, & Prayers of the principallest Holy-dayes, and

R 4 Sun-

Sundayes of the whole
yeere; to the intent, that
those afore-said might doe
some peculiar devotions in
such particular times. T

Conformable to this, for the devotion of those that professe the third Order, I have here inserted the Antiems, Versicles, and Prayers of those Franciscan-Saints whose Office is accustomedly said by all the Religious of our holy Father S. Fran.

THE PREFACE. 393

and that thereby they may
be more devout to the
fore-said Saints; & have
some-thing more then or-
dinary, to honour them on
their Feasts.

The manner of saying
them is the same with
those in the Primer: only
it may sometimes fall-out
that those in the Primer
may happen to be on the
same day with these: in such
case they may say them both.

The Antiens with their
Versicles and Prayers, of
R. S. those

384 THE PREFACE.

those Feasts which have Octaves are to be said eight dayes together; that is, on the Feast-day, and seven dayes after. For example, if our holy Fathers Feast fall upō Thursday, it's Office beginnes on Wednesday-night (for all Feastes begin in the evening of their eve) and continues till Thursday-night in the next weeke, including it's evening. So that a Feast with an Octave is

THE PREFACE. 395

is kept eight entire dayes
with one evening: so long
is the Church wont to ce-
lebrate the solemnity of
great Feasts.

THE

THE TOWER
is kept eight times a day
with one evening: to be
is the Church door
before the altar
great people.

THE

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THE

CALENDER.

JANUARY.

14. Of the glorious name of
IESVS.
16. The Feast of the five Mar-
tyrs.

FEBRUARY.

6. The XXIII. Martyrs of Ja-
pan whereof XVII.
whereof the third Or-
der.
15. The Translation of S. An-
tony of Padua.
19. S. Conradus Confessor, of
the

398

The Calender:
the third Order.

23. S. Margaret of Cortona, of
the third Order.

MARCH.

6. S. Colet Virgin.

14. The Translation of S. Bonaventure Bishop, and
Confessour, & Doctour
of the Church.

24. S. Gabriel the Arch-angel.

MAY.

17. B. Paschall Confessour.

18. The Translation of S. Bernardine Confessour.

19. S. Felix Confessour.

20. The Feast of S. Bernardine Confessour, with
an Octave.

25. The Translation of our
holy

The Calent. 399
holy Father S. Francis.

JUNE.

13. The Feast of S. Antony
of Padua, with an O-
ctave.

JULY.

4. S. Elizabeth widdow, Queen
of Portugall, of the third
Order.
14. S. Bonaventure Bishop, and
Confessour, and Do-
ctour of the Church
with an Octave.

AUGUST.

2. The Dedication of our
Blessed Lady of An-
gells, called Portiun-
cula.

400 *The Calender.*

12. The Feast of S. Clare
Virgin.
16. S. Rose of the third Or-
der.
19. S. Lewis Bishop, and
Confessour, with an O-
racle.
25. S. Lewis King of France,
of the third Order.

SEPTEMBER.

17. The Feast of the stigmata
of our holy Father S.
Francis.
28. S. Elzeare Confessour, of
the third Order.

OCTOBER.

2. The Translation of S. Clare.
4. The Feast of our holie
Father S. Francis, with

*The Calender.
an Octave.*

401

13. The Feast of the 7. Mar-
tyrs.
19. B. Peter of Alcantara Con-
fessour.
23. B. Iohn Capistrane Con-
fessour.
27. S. Ivo Confessour, of the
third Order.

NOVEMBER

10. The Translation of S.
Lewis Bishop.
12. S. Didacus Confessour, with
an octave.
20. S. Elizabeth Widdow,
Queene of Hungarie,
of the third Order.
28. B. Iames of Marchia Con-
fessour.

DE.

DECEMBER.

8. The Feast of the immaculate Conception of the B. Virgin Marie, with an Octave.

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The
ANTIEMS, VERSICLES,
AND PRAYERS,
OF THE FRANCISCAN-
SAINTS.

THE FEASTS OF
IANVARY.

THE XIV. OF IANVARY.

*Of the glorious name of
Iesus.*

THE ANTIEME.

Vocabis nomen ejus Iesum,
ipse enim salvum faciet po-
pulum

404 The Antiens & Prayers.

pulum suum à peccatis eorum,
alleluja.

ŷ. Sit nomen Domini benedi-
ctum, alleluja.

R. Ex hoc nunc & usque in
sæculum, alleluja.

ORATIO

Deus qui unigenitum filium
tuum constituisti humani
generis Salvatorem, & Iesum
vocari iussisti: concede propi-
tius, ut ejus sanctum nomen
veneramur in terris, ejus quoque
aspectu perficiamur in coelis. Per
eundem Christum Dominum
nostrum. Amen.

THE

THE XVI. OF IANVARY!

THE FEAST OF THE V.
MARTYRS.

THE ANTIEME.

GAudent in cælis animæ San-
ctorum qui Christi vestigia
sunt secuti : & quia pro ejus a-
more sanguinem suum fuderunt,
ideo cum Christo exultant sine
fine.

†. Latamini in Domino & e-
xultate justi.

✠. Et gloriamini omnes recti
corde.

ORE

O R E M V S.

L Argire nobis, quæsumus Do-
 mine, Beatis Martyribus tuis
 Bérardo, Petro, Accursio, Ad-
 juto, & Othone intercedentibus,
 cælestia semper, & Christum a-
 mare: quorum glorioso marty-
 rio, Ordinis Minorum initia
 consecrasti. Per eundem Chri-
 stum Dominum nostrum. A-
 men.

THE

THE FEASTES OF FEBRUARY.

THE V. OF FEBRUARY.

The Feast of the XXIII.
Martyrs of Iapan.

THE ANTIEME.

GAudent in cœlis animæ
Sanctorum, qui Christi ve-
tigia sunt secuti : & quia pro
ejus amore sanguinem suum
fuderunt, ideo cum Christo ex-
ultant sine fine.

ÿ. Exultabunt Sancti in glo-
riâ.

R. Laus

408 *The Anticms & Prayers*
R. Lætabuntur in cubilibus
suis-

OREMVS.

DEus qui nos concedis San-
ctorum Martyrum tuorum
Petri & Sociorum natalitia co-
lere: da nobis in æternâ beati-
tudine de eorum societate gau-
dere. Per Christum Dominum
nostrum. Amen.

THE

ple
gru
ho
no
quo
me
rem
in a

THE XV. OF FEBRUARY.

The Translation of S. Anthony of Padua Confessor.

THE ANTIEME.

O Iesu perpetua lux , tot in Antonio signis dans splendorem : de quo non incongrua nobis gloriatio tibi dat honorem. Gratiâ per hunc tuâ nos in vase proprio ferre da liquorem, lampade non vacuâ lumen det opinio , charitas ardorem; frustra virgo fatua glorians in alio, quæret venditorem.

S

R. Ora

410 *The Antiens & Prayers*

ŷ. Ora pro nobis beate Antoni.

R. Vt digni efficiamur promissionibus Christi.

OREMVS.

ECclesiam tuam, Deus, beati Antonij Cōfessoristui Translatio votiva lætificet : ut spiritualibus semper muniatur auxilijs, & gaudijs perfrui mereatur æternis. Per Christum Dominum nostrum. Amen.

THE

THE XIX. OF FEBRUARY.

S. Conrade Confessor.

THE ANTIEME.

Hic vir despiciens mundum,
& terrena, triumphans, di-
vicias cœlo condidit ore, ma-
nu.

ÿ. Iustum deduxit Dominus per
vias rectas.

R. Et ostendit illi regnum Dei.

OREMVS.

Adesto Domine supplica-
tionibus nostris, quas in
beati Conradi Confessors tui
solemnitate deferimus: ut qui
S 2 nostræ

412 *The Antiems & Prayers*
nostræ justitiæ fiduciam non ha-
bemus, ejus qui tibi placuit pre-
cibus adjuvemur. Per Christum
&c.

THE XXIII. OF FE-
BRUARY.

B. Margaret of Cortona.

• THE ANTIEME.

M Anum suam aperuit inopi,
& palmas suas extendit ad
pauperem, & panem otiosa non
comedit.

ŷ. Diffusa est gratia in labijs
tuis.

R. Propterea benedixit te Deus
in æternum.

OR.

O R E M V S.

EXaudi nos Deus salutaris
noster : ut sicut de Beatæ
Margaritæ festivitate gaudemus,
ita piæ devotionis erudiamur af-
fectu. Per Christum &c.

THE FEASTES OF
MARCH.

THE VI. OF MARCH.

S. Colet Virgin.

THE ANTIEME.

Veni sponsa Christi, accipe
coronam, quam tibi Do-
minus præparavit in æternum.

S 3

v. Dif.

414 *The Antiens & Prayers*

V. Diffusa est gratia in labijs
tuis.

R. Propterea benedixit te Deus
in æternum.

O R E M V S.

EXaudi nos Deus salutaris
noster : ut sicut de beatæ
Coletæ Virginis tuæ festiuitate
gaudemus , ita piæ devotionis
erudiamur affectu. Per Christum
Dominum nostrum. Amen.

THE

of the Franciscan-Saints. 415

THE XIV. OF MARCH.

The translation of S. Bonaventure, Bishop, & Confessour, & Doctour of the Church.

*As on the Feast-daye, the 14.
of Iuly.*

THE XXIV. OF MARCH.

S. Gabriel the Arch-angell.

THE ANTIEME.

O Robur Dei fortissime,
princepsque invictissime:
S 4 robu-

416 *The Antients & Prayers*
robustum sacramentum denun-
tians Christi-feræ, per quod cladi
mortiferæ datur Medicamen-
tum. Quod Abrahamæ promiserat,
os tuum clarè referat nostrum
oblectamentum, Iesum, vitam, &
gaudium, lumen & ignem cor-
dium, hominis complementum.
V. In conspectu Angelorum
psallam tibi Deus meus.
R. Adorabo ad Templum san-
ctum tuum, & confitebor no-
mini tuo.

OREMVS.

DEus, qui per Arch-angelum
tuum Gabrielem, Salva-
torem mundi sacratissimæ Vir-
gini concipiendum nuntiasti : da
ut eundem, & mente purâ con-
cipiamus, & fervido imitemur
affectu : qui tecum vivit & reg-
nat

of the Franciscan Saints. 417
nat in sæcula sæculorum. A-
men.

THE FEASTES OF MAY.

THE XVII. OF MAY.

B. Paschal Confessour.

THE ANTIEME.

Hic vir despiciens mundum,
& terrena, triumphans, di-
uitias cœlo condidit ore, ma-
nu.

℣. Iustum deduxit Dominus per
vias rectas.

℟. Et ostendit illi regnum Dei.

OREMVS.

Deus, qui nos beati Pascha-
lis Confessoris tui annuâ
S s solem-

418 *The Antieims & Prayers*
solemnitate lætificas : concede
propitius , ut cujus natalitia co-
limus, etiam actiones imitemur.
Per Christum Dominum no-
strum. Amen.

THE XVIII. OF MAY.

*The Translation of S. Ber-
nardine Confessour.*

*As on his Feast-day, the 20, May;
except the Prayer.*

O R E M V S.

Adesto Domine supplicatio-
nibus nostris, quas in beati
Bernardini Confessoris tui Trans-
latione deferimus: ut qui nostræ
justi-

of the Franciscan-Saints. 419
iustitiæ fiduciam non habemus,
ejus qui tibi placuit precibus
adiuvemur. Per Christum Do-
minum nostrum. Amen.

THE XIX. OF MAY.

B. Felix Confessor.

THE ANTIEME.

Hic vir despiciens mundum,
& terrena, triumphans, di-
vitiis cœlo condidit ore, ma-
nu.

℣. Iustum deduxit Dominus per
vias rectas.

℣. Et ostendit illi regnum Dei.

ORE.

OREMVS.

Adesto Domine supplicatio-
nibus nostris, quas in bea-
ti Felicis Confessoris tui solem-
nitate deferimus : ut qui nostra
iustitiæ fiduciam non habemus,
ejus qui tibi placuit precibus
adjuvemur. Per Christum Do-
minum nostrum. Amen.

THE XX. OF MAY.

*The Feast of S. Bernar-
dine Confessour, with
an Octave.*

THE ANTIEME.

Hic vir despiciens mundum
& terrena, triumphans, di-
vitiis

vitias cœlo condidit ore, manu.

ŷ. Ora pro nobis beate Bernardine.

ꝛ. Vt digni efficiamur promissionibus Christi.

OREMVS.

Adesto Domine supplicationibus nostris, quas in beati Bernardini Confessoris tui solemnitate deferimus: ut qui nostræ iustitiæ fiduciam non habemus, ejus qui tibi placuit precibus adjuvemur. Per Christum Dominum nostrum. Amen.

THE

THE XXV. OF MAY.

*The Translation of our
holy Father S.
Francis.*

*As on his Feast-day, the 4. of
October.*

THE FEASTES OF IVNE.

THE XIII. OF IVNE.

*The feast of S. Antony of
Padua Confessor,
with an octave.*

THE ANTIEME.

O Iesu perpetua lux, tot in
Antonio signis dans splen-
dorem;

dorem : de quo non incongrua
nobis gloriatio tibi dat hono-
rem. Gratia per hunc tua nos
in vase proprio ferre da liquo-
rem, lampade non vacua lumen
det opinio charitas ardorem: fru-
stra Virgo fatua glorians in alio,
queret venditorem.

of V. Ora pro nobis beate Anto-
ni.

NE. R. Vt digni efficiamur promif-
sionibus Christi.

E. OREMVS.

of **E**Cclesiam tuam, Deus, beati
Antonij Confessoris tui so-
lenitas votiva lætificet : ut spiri-
tualibus semper muniatur auxi-
lijs, & gaudijs perfrui merea-
tur æternis. Per Christum &c.

*et in
len-
em;* THE

THE FEASTES OF
IVLY.

THE IV. OF IVLY.

*Saint Elizabeth Widdow
Queene of Portu-
gall.*

THE ANTIEME.

Elizabeth pacis , & patria
mater : in cœlo triumphans,
dona nobis pacem.

℣. Ora pro nobis beata Eliza-
beth.

℞. Ut digni efficiamur promit-
sionibus Christi.

ORI.

OREMVS.

Clementissime Deus ; qui
beatam Elizabeth Regi-
nam, inter cæteras egregias do-
tes, bellici furoris sedandi præ-
rogativâ decorasti : da nobis
ejus intercessione, post morta-
lis vitæ, quam suppliciter peti-
mus, pacem, ad æterna gaudia
pervenire, Per Christum Domi-
num nostrum. Amen.

THE

THE XIV. OF IVLY.

*The Feast of S. Bonavent-
ture Bishop, & Confes-
sour, & Doctour of
the Church, with an
Octave.*

THE ANTIEME.

O Doctor optime, Ecclesiæ
sanctæ lumen, beate Bo-
naventura, divinæ legis ama-
tor: deprecare pro nobis filium
Dei.

℣. Ora pro nobis beate Bona-
ventura.

℞. Ut digni efficiamur promiss-
sionibus Christi.

ORE.

OREMVS.

DEus, qui Ecclesiæ tuæ bea-
tum Bonaventuram Con-
fessorem tuum atque Pontifi-
cem, Doctorem mirabilem tri-
buidisti: concede propitius, ut apud
te hunc pium semper intercesso-
rem habere mereatur. Per Chri-
stum Dominum nostrum. Amen.

THE

THE FEASTES OF AV.
GVST.

THE II. OF AVGVST.

*The Feast of the Dedic-
tion of our B. Lady of
Angells, called Porti-
uncula.*

THE ANTIEME.

SANctificavit Dominus taber-
naculum suum: quia hæc est
domus Dei, in quâ inuocabitur
nomen ejus, de quo scriptum
est: & erit nomen meum ibi,
dicit Dominus.

v. Hæc est domus Domini fir-
miter

miter ædificata.

p. Benè fundata est supra firmam petram.

O R E M V S.

DEus qui nobis per singulos annos hujus sancti Templi tui consecrationis reparas diem, & sacris semper mysterijs representas incolumes : exaudi preces populi tui, & præsta, ut quisquis hoc Tēplum beneficia petiturus ingreditur, cuncta se impetrasse lætetur. Per Christum Dominum nostrum. Amen.

The

THE XII. OF AUGVST.

*The Feast of S. Clare Vir-
gin, with an octave.*

THE ANTIEME.

SAlve Sponsa Dei, Virgo sa-
cra, planta Minorum. Tu vas
munditiæ, tu prævia forma So-
rorum. Clara, tuis precibus, duc
nos ad regna polorum.

ψ. Ora pro nobis beata Cla-
ra.

℞. Vt digni efficiamur promif-
sionibus Christi.

ORE.

OREMVS.

FAmulos tuos, quæsumus Do-
mine, beatæ Virginis tuæ
Claræ vota natalitia recensē-
tes: cælestium gaudiorum suâ
facias interventione participes,
& tui Unigeniti coheredes. Qui
tecum vivit & regnat, in uni-
tate Spiritus-sancti Deus, per
omnia sæcula sæculorum. A-
men.

THE XVI. OF AUGVST.

S. Roke Confessour.

THE ANTIEMP.

OQuam magnificum est
nomen tuum, beate Roche,
qui

432 *The Antiens & Prayers*
qui tuis intercessionibus multitudinem languentium nosti sanare, & nomen tuum gloriosum commemorantibus omnibus te propitium exhibere ! Veni & salva nos a morbo, ac epidemice peste : & aëris temperiem concede.

℣. Ora pro nobis beate Roche.
℞. Ut digni efficiamur promissionibus Christi.

OREMVS.

DEus, qui es gloriosus in gloriâ Sanctorum: qui cunctis ad eorum patrocinia confluentibus, suæ petitionis salutarem præstas effectum : concede plebi tuæ, ut intercedente beato Rocho Confessore tuo, quæ in ejus commemoratione se devotam exhibet, a languore, & epidemice

of the Franciscan-Saints. 433

demixte peste, quam in suo corpore pro tui nominis gloriâ passus est, sit liberata, & tuo nomini semper sit devota. Per Dominum &c.

THE XIX. OF AUGUST.

The Feast of S. Lewis Bishop, and Confessor, with an Octave.

THE ANTIEME.

Hic vir despiciens mundum, & terrena, triumphans, divitias cœlo condidit ore, manu.

Ÿ. Ora pro nobis beate Ludovice.

T

R. Vt

434 *The Antiens & Prayers*

R. Vt digni efficiamur promissionibus Christi.

OREMVS.

DEus, qui Ecclesiam tuam dispositione mirabili nobis semper illustras Sanctorum splendoribus: tribue quaesumus, ut qui beati Ludovici Confessoris tui atque Pontificis solemnibus gratulamur, ad ejus consortium feliciter perducamur. Per Christum Dominum nostrum. Amen.

THE

THE XXV. OF AUGUST.

S. Lewis Confessor, King
of France.

THE ANTIEME.

Similabo eum viro sapienti,
qui ædificavit domum suam
supra petram.

ŷ. Iustum deduxit Dominus per
vias rectas.

R. Et ostendit illi regnum Dei.

OREMVS.

DEus, qui beatum Ludovi-
cum Confessorem tuum,
de terreno regno ad cælestis regni
gloriam transtulisti: ejus quæsu-

T 2

mus

436 *The Antiems & Prayers*
mus meritis, & intercessione,
Regis Regum Iesu Christi Filij
tui facias nos esse consortes. Per
Christum &c.

THE FEASTES OF SEP-
TEMBER.

THE XVII. OF SEP-
TEMBER.

*The Feast of the Stigmes
of our holy Father S.
Francis.*

THE ANTIEME.

CRUCIS apparet hostia, tensis
in cruce brachijs, sex alis
recta varijs, cum vultus elegan-
tia :

tiâ : quæ Francisci cor attrahit
augens ei charismata , suaque
sacra Stigmata in ejus carne pro-
trahit.

ψ. Signasti , Domine , servum
tuum Franciscum.

℣. Signis redemptionis nostræ.

O R E M V S.

Domine Iesu Christe, qui
frigescente mundo, ad in-
flammandum corda nostra tui a-
moris igne, in carne beatissimi
Patris nostri Francisci Passionis
tuæ sacra Stigmata renovasti:
concede propitius, ut ejus meri-
tis , & precibus, crucem jugiter
feramus, & dignos fructus pæni-
tentiae faciamus. Qui vivis &
regnas cum Deo Patre, &c.

THE

THE XXVIII. OF SEP:
TEMBER.

S. Elzeare Confessour.

THE ANTIEME.

Similabo eum viro sapienti,
qui ædificavit domum suam
supra petram.

ψ. Amavit eum Dominus, &
ornavit eum.

℣. Stulam gloriæ induit eum.

OR EMVS.

DEus, qui nos beati Elzearii
Confessoris tui annuâ so-
lemnitate lætificas: concede pro-
pitius, ut cujus natalitia coli-
mus,

of the Franciscan-Saints. 439
mus, etiam actiones imitemur.
Per Christum &c.

THE IV. OF OCTOBER.

*The Feast of our Seraphi-
call Father S. Fran-
cis, with an O-
ctave.*

THE ANTIEM.

O Virum mirabilem in fig-
nis, & prodigijs, languores,
cum dæmonijs, quoslibet pel-
lentem : dat aurem suis avium
prædicans silvestrium verbis in-
tendentem ! O vitam laudabi-
lem, quâ fidem sic magnificat,
sed & multos vivificat mortuos

T 4

de-

440 *The Antiems & Prayers*
defunctus ! Franciscce nos cæle-
stium fac consortes civium, qui-
bus es conjunctus.

ψ. Ora pro nobis beate Pater
Franciscce.

℞. Ut digni efficiamur promiss-
sionibus Christi.

O R E M V S.

DEus, qui Ecclesiam tuam
beati Francisci meritis fetu
novæ prolis amplificas : tribue
nobis ex ejus imitatione terrena
despicere, & cælestium donorum
semper participatione gaudere.
Per Christum Dominum no-
strum. Amen.

The

THE XIII. OF OCTOBER.

The Feast of the 7. Martyrs.

THE ANTIEME.

GAudent in cælis animæ San-
ctorum qui Christi vestigia
sunt secuti : & quia pro ejus a-
more sanguinem suum fude-
runt, ideò cum Christo exultant
sine fine.

ψ. Exultabunt Sancti in glō-
riâ.

℞. Lætabuntur in cubilibus suis.

T S ORE.

OREMVS.

FRaterna nos, Domine, Martyrum tuorum corona lætificet : quæ & Fidei nostræ præbeat incrementa virtutum ; & multiplici nos suffragio consoletur. Per Christum &c.

THE XIX. OF OCTOBER.

*B. Peter of Alcantara
Confessour.*

THE ANTIEME.

Hic vir despiciens mundum, & terrena, triumphans, diuitias cœlo condidit ore, manu.

ψ. Ama.

of the Franciscan-Saints. 443

†. Amavit eum Dominus , &
ornavit eum.

℞. Stulam gloriæ induit eum.

OREMVS.

A Desto Domine supplica-
tionibus nostris, quas in
beati Petri Confessoris tui so-
lemnitate deferimus: ut qui no-
stræ justitiæ fiduciam non ha-
bemus, ejus qui tibi placuit, præ-
cibus adjuvemur. Per Christum
Dominum nostrum. Amen.

THE

THE XXIII. OF OCTOBER.

*B. Iohn Capistrane Con-
fessor.*

THE ANTIEME.

EVge ferve bone & fidelis,
quia in pauca fuisti fidelis
supra multa te constituam, intra
in gaudium Domini tui.

ψ. Iustum deduxit Dominus per
vias rectas.

℞. Et ostendit illi regnum Dei.

OREMVS.

DEus qui nos beati Iohannis
Confessoris tui annuâ so-
lemni.

of the Franciscan-Saints. 445

lemnitate lætificas: concede propitius, ut cujus natalitia colimus, etiam actiones imitemur. Per Christum &c.

THE XXVII. OF OCTOBER,

S. Ivo Confessour, of the third Order.

THE ANTIEME.

Hic vir despiciens mundum & terrena, triumphans, divitias cœlo condidit ore, manu.

Ÿ. Amavit eum Dominus, & ornavit eum.

R. Stulam gloriæ induit eum.

ORE-

O R E M V S.

Adesto Domine supplica-
tionibus nostris, quas in
beati Ivonis Confessoris tui so-
lemnitate deferimus: ut qui no-
stræ justitiæ fiduciam non habe-
mus, ejus qui tibi placuit pre-
cibus adjuuemur. Per Christum
Dominum nostrum. Amen.

THE

THE FEASTES OF
NOVEMBER.

THE X. OF NOVEMBER.

*The Translation of Saint
Lewis Bishop, and
Confessour.*

*As on his Feast-daye the 19. of
August.*

THE XII. OF NOVEMBER.

*The Feast of S. Didacus
Confessour, with an
Octave.*

THE ANTIEME.

BEatus Didacus, dum tempus
sue resolutionis instaret, Cru-
cem

448 *The Antiems & Prayers*
cem amplexus, & osculatus, at-
que oculis in vitale lignum de-
fixis, & verba illa magno affectu
pronuntians, dulce lignum dulces
clavos, dulcia ferens pondera,
quæ sola fuisti digna portare
Regem cœlorum, & Dominum;
sanctam Deo animam reddi-
dit.

Ÿ. Ora pro nobis beate Di-
dace.

℞. Ut digni efficiamur promif-
sionibus Christi.

OREMVS.

OMnipotens ſēpiterne Deus,
qui dispositione mirabili in-
firma mundi eligis, ut fortia
quæque confundas: concede pro-
pitius humilitati nostræ, ut pijs
beati Didaci Confessoris tui pre-
cibus, ad perennem in cœlis glo-
riam

of the Franciscan-Saints. 449

riam sublimari mereatur. Per
Christum &c.

THE XX. OF NOVEMBER.

*The Feast of S. Elizabeth
Widdow, Queene of Hun-
gary.*

THE ANTIEME.

M Anum suam aperuit inopi,
& palmas suas extendit
ad pauperem, & panem otiosa
non comedit.

v. Diffusa est gratia in labijs
tuis.

R. Propterea benedixit te Deus
in æternum.

ORE.

OREMVS.

TVorum corda fidelium Deus
miserator illustra; & beata
Elizabeth precibus gloriosis fac
nos prospera mundi despicere, &
cælesti semper consolatione gau-
dere. Per Christum &c.

THE XXVIII. OF NO-
VEMBER.

*B. James of Marchia Con-
fessor.*

THE ANTIEME.

EVge serve bone & fidelis,
quia in pauca fuisti fidelis,
supra multa te constituam: intra
in

of the Franciscan-Saints. 451

in gaudium Domini tui.

ꝑ. Iustum deduxit Dominus per
vias rectas.

ꝛ. Et ostendit illi regnum Dei.

OREMVS.

Adesto Domine supplica-
tionibus nostris, quas in
beati Iacobi Confessoris tui so-
lemnitate deferimus: ut qui no-
stræ justitiæ fiduciam non ha-
bemus, ejus qui tibi placuit pre-
cibus adjuvemur. Per Christum
Dominum nostrum. Amen.

THE

THE VIII. OF DECEMBER.

The Feast of the immaculate Conception of our B. Lady, with an Octave.

THE ANTIEME.

V Nica est columba mea, una est perfecta mea, una est Genitricis suæ electa; viderunt eam animæ sanctæ, & immaculatam prædicaverunt, alleluja.

ŷ. Domine dilexi decorem domus tuæ.

R. Et locum habitationis gloriæ tuæ.

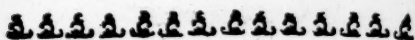
ORAT.

OREMVS.

DEus, qui per immaculatam
Virginis Conceptionem di-
gnum Filio tuo habitaculum præ-
parasti : quæsumus , ut qui ex
morte ejusdem Filij sui præuisâ
eam ab omni labe præseruasti;
nos quoque mundos ejus inter-
cessione ad te pervenire conce-
das. Per eundem Dominum no-
strum Iesum Christum filium
unigenitum, qui tecum vivit & regnat
in unitate Spiritus-sancti Deus,
per omnia sæcula sæculorum.
Amen.

*This prayer maye bee said on all the
saturdayes of the yeare.*

This



*This Commemoration of
Corpus Christi may be
said on all Thursdaies of
the yeare, as followeth.*

THE ANTIEME.

O Sacrum convivium in quo
Christus sumitur : recolitur
memoria Passionis ejus ! Mens
impletur gratiâ, & futuræ gloriæ
nobis pignus datur. Alleluja.

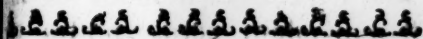
v. Panem de cœlo præstitisti eis,
 Alleluja.

R. Omne deſtamentum in ſe
habentem, Alleluja.

Only

OREMVS.

DEus qui nobis sub Sacramento, mirabili Passionis tue memoriam reliquisti: tribue quæsumus ita nos Corporis, & Sanguinis tui secreta mysteria venerari, ut redemptionis tue fructum in nobis jugiter sentiamus. Qui vivis, & regnas, in sæcula seculorum. Amen.



*A Commemoration of our
holy Father S. Francis
to be said every evening
after Compline.*

THE ANTIEME.

Cælorum candor splenduit,
Cnovum sidus emicuit, sacer
Fran-

456 *The Antiems & Prayers*

Franciscus claruit, cui Seraph
apparuit, signans eum chara-
ctere, in volis, plantis, latere,
dum formam Crucis gerere vult
corde ore, opere.

✠. Signasti Domine servum tuum
Franciscum.

R. Signis redemptionis nostræ.

O R E M V S.

Domine Iesu Christe, qui
frigescente mundo, ad in-
flammandum corda nostra tui
amoris igne, in carne beatissimi
Patris nostri Francisci Passionis
tuæ sacra Stigmata renovasti: cō-
cede propitius, ut ejus meritis,
& precibus, crucem jugiter fe-
ramus, & dignos fructus peni-
tentiae faciamus. Qui vivis &
regnas cum Deo Patre, in uni-
tate spiritus sancti Deus per
omnia sæcula sæculorum. Amen.

* Com.

▲▲▲.▲▲▲▲▲▲▲▲▲▲▲▲▲▲▲

*A Commemoration of all
the Saints of the Or-
der of our Seraphicall
Father, likewise to be
said after Compline.*

THE ANTIEME.

VOs Sancti Dei inclyti, qui
estis mente simplici, Fran-
ciscum imitati: orate ut hîc fer-
vidi, & in futuro lucidi, simus
& nos beati.

ÿ. Orate Sancti omnes de Or-
dine Minorum.

℞. Vt perfruamur gaudijs in
aulâ polorum.

V

O RE-

O R E M V S.

OMnipotens ſēpiterne Deus,
qui Eccleſiam tuam varijs
Sanctorum meritis ſemper illu-
minas, protegis, & conſervas:
concede propitius, ut beati Fran-
ciſci, & Sanctorum ſequentium
eum interceſſione, & hīc ab om-
nibus mundemur offenſis, & in
futuro cæleſti gloriâ perfruamur.
Per Chriſtum Dominum no-
ſtrum Amen.

An

T
te.
titi.
pop
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Ch

460 *The Antiens & Prayers*

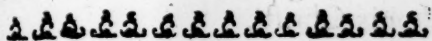
Ÿ. In Conceptione tuâ, Virgo
immaculata fuisti.

R. Ora pro nobis Patrem, cu-
jus Filium peperisti.

O R E M V S.

DEus, qui per immaculatam
Virginis Cōceptionem dig-
num Filio tuo habitaculum præ-
parasti : quæsumus ; ut qui ex
morte ejusdem filij sui præuisa,
eam ab omni labe præservasti,
nos quoque mundos ejus inter-
cessione ad te pervenire con-
cedas. Per eundem Christum
Dominum nostrum. Amen.

An



*An Antieme, Versicle, &
Prayer against the
plague.*

THE ANTIEME.

STella cæli extirpavit, quæ
slactavit Dominum, mortis
pestem, quam plantavit primus
parens hominum. Ipsa stella nunc
dignetur sydera compescere, quo-
rum bella plebem cædunt diræ
mortis ulcere. O pijssima Stella
maris, à peste succurre nobis.
Audi nos Domina: nam Filius
tuus nihil negans te honorat.
Salva nos Iesu, pro quibus Vir-
go Mater te orat.

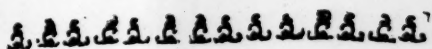
ψ. Ora pro nobis sancta Dei
Genitrix.

R. Vt digni efficiamur promissionis Christi.

O R E M V S.

DEus misericordiæ, Deus pietatis, Deus indulgentiæ, qui misertus es super afflictionem populi tui, & dixisti Angelo percutienti populum tuum, contine manum tuam: ob amorem illius Stellæ gloriosæ, cujus ubera pretiosa contra venenum nostrorum delictorum quam dulciter suxisti, præsta auxilium gratiæ tuæ, ut ab omni peste, & improvisâ morte securè liberemur, & à totius perditionis incursum misericorditer salvemur. Per te Iesu Christe Rex gloriæ, qui vivis & regnas in sæcula sæculorum.

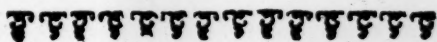
F I N I S.



D. Basil. hom. de 40.

Mari.

Qui aliquâ premitur
angustiâ, ad hos confu-
geat : qui rursus lætatur,
hos oret. Hic ut à malis
liberetur : ille ut duret in
rebus lætis.



o
AN

S.

R

G

A SUMMARY.
OF MANY HOLY, FAMOUS,
AND ILLUSTRIOUS
PERSONS OF
S. FRANCIS
HIS THIRD ORDER.

Psal. 67. 36.

Mirabilis Deus in Sanctis suis.

God is wonderfull in his Saints.



AT DOWAY.
By the widow of MARKE
WYON. 1642.

THE

OF THE

AND

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God is wonderful in his actions.

THE

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THE



THE PREFACE.

Have here
thought good
to set-downe a
list, or cata-
logue of the Saints, and il-
lustrious persons of this
third Order of our holy
Father S. Francis: as well
to glorify God for his
graces, and benedictions in
the increase, and progresse
V 6 of

468 THE PREFACE.

of this holy State, approved by more then 20. Popes; as also to animate, and incourage those, who for their owne comfort, and spirituall benefit, desire to enroll themselves in the register of this humble, and pious Institute, founded by the Seraphicall Father S. Francis: to follow the trace and foot-steps of such eminent and holy persons, animated by their example couragiously to persever in the path of vertue, and
Chri-

THE PREFACE. 469

Christian penance. For as our holy Father instituted this his third Order for all sorts of persons of both sexes: so there may be here seene holy and famous persons, Professours of this Rule, of all sorts and sexes: whose lives, piety, and devotion, may serve as a patterne to frame the course of their lives by.

*I could wish that some one would take the paynes to set forth their actions, vertues, and miracles, in a
larger*

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larger volume (which would doubtlesse be a worke no lesse profitable then acceptable to all) but the intended brevity of this worke, makes me to contract my-selfe herein. Howsoever, if any one be curious to know more of these Saints, and renowned personages : he may find them more at large set downe in the *Auithours* that have written of them, mentioned in the *Franciscan Martyrologe* printed at
Paris

THE PREFACE. 471

Paris in the yeare 1638.
Out of whose booke I have
extracted what I have here
set-downe.

And by the way I must
with the Authour of that
worke, advertise my Rea-
der (who perhaps may
wonder that I stile them
all indifferently with the
name of Blessed) that be-
sides those who are solēne-
ly canonized , or decla-
red Blessed by Popes: there
may three sorts of men fa-
mous for piety , sanctity,
and

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and miracles , be called Blessed.

First such as by the common consent of Gods Church, or by long course of time, or by the writings of Fathers, and holy men, or by toleration of the Sea-Apostolique, or Ordinaries, are esteemed such

Secondly such , whose piety, martyrdome, or miracles , have their fame spread abroad over any whole Country.

Thirldy they whose name
and

THE PREFACE. 473

and sanctity, although they be not so generally spread abroad, and over so many parts, and Provinces; yet are they as highly esteemed in some particular place, Province, or towne.

These two last kinds, although they may not be worshipped with any publique service of the Church without the Popes authority: yet their memory deserves to be respect-fully, and piously conserved.

In this sence may my
judi-

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judicious Reader have occasion to take the name of Blessed oftentimes in this roll : although there want not there-in such as be solemnely Canonized, and Beatified; as also others of the first kind.

God out of his infinite goodnesse and mercy, grant that this Order may increase, and dilate it selfe more and more, to his greater honour and glory. Amen.



The
FAMOUS PERSONS OF
S. FRANCIS HIS
THIRD ORDER.

Blessed Lucius Confessor was the first that received the Habit of the third Order, from our holy Father S. Francis: and afterwards shined in vertue, and miracles.

B. Luchefius à Sancto Cassiano received the Habit from our holy Father: and for the many
mi-

476 *The famous persons*
miracles that are done at his
tombe, is much revered by
the people: and his reliques by
the grant of Gregory the X,
are on the 28. day of Aprill
carried in Proceſſion.

B. Bona wife to Luchefius, did
also take the Habit: & acquire-
ing much vertue, deserved to
be honoured of all for her mi-
racles.

B. Rowland, famous for piety,
and vertue; gave mount Al-
verne, to our holy Father S.
Francis, where he received the
Stigmes.

B. Bartholomew was a man of
such sanctity, that our Seraphi-
call Father (who admitted him
into this Order) gave him leave
to receive into it, as many as
he would.

B. Anonymus Canon of S.
Iames in Compostella, hearing S.
Francis

of the third Order. 477

Francis preach, became of this Order. His body was found whole, and is had in great veneration.

B. Iohn of Grecia was beloved of our holy Father, and became very conspicuous for sanctity.

B. Peter à Colle tooke the Habit from our holy Father, and became a most holy man.

B. Albert Earle of Mountagne tooke the Habit from our holy Father, and lived very piously.

B. Iacoba à septem Solijs, of the City of Rome did shew great devotion to S. Francis, and his Order. She had knowledge (by revelation) of our holy Fathers death, and came to be present at it; where with devotion she kist his Stigmes.

B. Gerard of Tuscia tooke the Habit from our holy Father.
He

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He was much esteemed for his humility, charity, and miracles.

B. Elizabeth of Panorma Virgin was of this Order: and dyed at 13. yeares old, not without opinion of sanctity. *Anno 1224.*

S. Elizabeth daughter to the king of Hungary, was of this 3. Order, whose miraculous life is extant in our Vulgar language. *Anno 1231.*

B. Raimundus Lullius Martyr, who out of his great desire of converting infidels, went into Africa, and there was put to death by the Saracens. In the Island of Majorca (by Apostolicall authority) they keepe the divine-Office of him on his Feast-day. 1237.

B. Clare of Mantua daughter (as some will have it) *to the first Marquesse of Mantua*, was famous

of the third Order. 479

mous for integrity of life, and pious workes. 1238.

B. Richard Bishop, and Doctor of Divinity, lived, and died, piously in this Order. 1241.

B. Veridiana after great penance, and austere life, was received by our holy Father S. Francis into the third Order: wherein she lived with great sanctity: and fore-telling the time of her death, she died on her knees, with her armes a-crosse, before her breast; and both in her life, and after her death, did shine with miracles. 1242.

B. Andrew of Tudertum was a man of wonder-full sanctity. His body is as yet to be seene whole in the Convent of the Frier-Minours at Florence. 1242.

B. Iohn of Ravenna did shine
in

480 *The famous persons*
in sanctity of life, and miracles.
1242.

B. Bonitius Volaterranus was much esteemed for his sanctity: and was famous for very many miracles. 1242.

B. Laudonus a monte Feltrio was had in great veneration and reverence, for his great vertues. 1242.

B. Walter Bishop of Tarvisia was famous for sanctity of life, and miracles. 1242.

B. Alexander of Perugia was indued with great piety, and humillity: and much esteemed for his sanctity. 1242.

B. Humilliana of Florence widow was of a very holy life: and after her death shined with miracles. 1246.

B. Iane à Felicibus was a woman of a very holy life, and much esteemed for sanctity. 1251.

B. Iutta

of the third Order. 481

B. Iutta a gentlewoman that served *S. Elizabeth of Hungary* shined with sanctity and miracles. 1252.

B. Blanch *Queene of France*, and Mother to *S. Lewis king of France*, was not only famous in her life for her sanctity, but also for miracles after her death. 1253.

S. Ivo Confessour who was called in his life time the Advocate of the poore, and now esteemed patron of the Lawyers; was canonized by *Clement the VI.* 1258.

S. Lewis Confessour King of *France* for his great sanctity, and miracles, was canonized by *Boniface the VIII.* 1258.

B. Rose of Viterbia Virgin, famous for sanctity and miracles, is much, honoured of all the inhabitantes of *Viterbia*

W

Her

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Her body is still whole and entire : in so much that her haire and nailes do grow , even to this day. And which is most strange, a fire happening in the Church where she lay intōbed, burnt downe the Church and tombe , yea melted the rings that through devotion had bin put upon her fingers, without doing the least hurt to any part of her body. 1261.

B. Margaret of Cortona, as in her life she shined with all vertues, being much addicted to the Passion of our Lord : so also after her death, hath God in her behalfe wrought innumerable miracles; which made the Popes grant leave to celebrate her Feast at *Cortona*, and to make the Office of her in the whole Order. 1277.

B. Torrell of Puppia was glorious

of the third Order. 483

tions in austerity of life celestial contemplation, and wonderfull signes. He was admonished of his death by Angells three daies before; and afterwards was much honoured for the miracles that God wrought by his meritts. He devoutly yeelded up his soule to it's Creator in the yeere of our Lord. 1282.

B. Rostagnus Confessor led a very holy life, and afterwards shined in miracles. 1286.

B. Constantia a noble widdow was much esteemed for her holy life. Her body being un-covered in the yeare 1611. did yeeld forth a most sweet smell. 1287.

B. Nicolucius Confessor shined both in sanctity and miracles. 1289.

B. Peter Tecelane was zealous of holy poverty, charitable to
W 2 the

484 *The famous persons*
the poore, and honoured with
the gift of prophesy, and mira-
cles. 1289.

B. Mea was full of vertue,
and piety: and not without some
miracles. 1290.

B. Paschalina disciple and com-
panion of *B. Angela*, tookethis
Habit with her, and was re-
nowned for sanctity. 1297.

B. Gilla, companion to *B.*
Margaret of Cortona, after a life
eminent in the splendour of ver-
tues, died with estimation of
sanctity. 1397.

B. Adriana was the naturall
sister of *Margaret of Cortona*,
whome she laboured much to
imitate; and thereby became fa-
mous for her vertue. 1297.

B. Benevenuta of Ancena was
in her life time consoled with
many visions, and revelations:
and after her death, refulgent in
mi-

miracles. 1300.

B. Vbaldus Confessour had the gift of compunction : and after his death wrought miracles. 1300.

B. Bartolus Confessour was noble by birth; but more noble for vertue, and sanctity. 1300.

B. Iames Martyr and Priest, for the defence of the Church did suffer death. 1304.

B. Pilingotus Confessour lieth buried at *Vrbina* in the Convent of Fryer-Minours: whither night, and day, the people flocke, by reason of the many miracles, that are there wrought. His reliques are carried about every yeare in Procession. 1204.

B. Angela of Fulginea widdow died at *Fulginea* where her body is as yet whole, and entire. Shee hath written a very pious booke, deservedly set forth in diverse

W 3 lan-

486 *The famous persons*
languages. In her life time she
had many visions, and revela-
tions; and lived for the space
of 12. yeares, without other
food, but that of the B. Sacra-
ment. 1309.

B. Thomas Sucijs Confessour
lived many yeares in an hermi-
tate: and for the space of three
yeares did eate but twice in a
weeke, and that bread and wa-
ter; speaking to none but to his
Confessour. He died with great
opinion of sanctity: and for
signes, and miracles that were
wrought by him, is honoured
at *Fulginea* with a solemne
Feast. 1309.

*B. Conrade of Placentia, Con-
fessour*, being famous for many
miracles, was Beatified by Pope
Leo the X. Who gave leave to
them of *Netina*, and *Placentia*, to
keep

of the third Order. 487

Keep his Feast with solemnity. And Pope Urban the 8. granted licence to the whole Order of S. Francis, to celebrate his Office. 1315.

S. Elzeare Earle of Arian together with his wife Delphina made a vow of virginity: and being famous for vertue, piety, and many miracles, was Canonized by Pope Urban the V. His life is extant in our vulgar tongue. 1323.

B. Garfenda was very familiar with B. Delphina the wife of S. Elzeare, to whome she appeared after her death, shining in glory. 1323.

S. Roke Confessor, noble by birth, for the love of Iesus-Christ became poore, and humble. His sanctity, and miracles (especially in obtraying health, and

W 4 pre-

488 *The famous persons*
preservation against the plague)
is knowne over the whole
world; in most places Chap-
pels are builded, Processions, pe-
regrinations, and vowes, are made
unto him against the plague.
1327.

S. Elizabeth Queene of Portugall
widow for her great vertues, and
miracles, was Canonized by
Pope Urban the VIII. and stiled
by the name of Peace-maker
1327.

S. Antony of Hungary was of
wonder-full piety, humility, and
charity; having his body as yet
whole and entire at *Fulginea*,
where he shines with miracles.
1350.

S. Francis Cichas was honou-
red with many miracles after a
pious life. 1350.

S. Lucy of Venice Virgin was
of

of a noble Race: but much more noble for vertue and many miracles, both in her life, and after her death. 1355.

B. Michaelina widow having distributed her goods to the poore, tooke this habit, and lead a very austere life; living (for the most part) on bread and water : honourable for sanctity, and miracles, both in her life, and after her death. 1356.

B. Syra was famous for holinesse of life, and vertue. 1356.

B. Frances Eugubina was very famous for devotion & sanctity. 1359.

B. Iane of Signia neere Florence was renowned for sanctity and miracles. 1359.

B. Iane à S. Mariâ gave so great signes of sanctity in her life, that at *Balnea* (the citty
W. 5, where

490 *The famous persons*

where she died) her Feast is kept with great solemnity. 1360.

B. Christine of the holy Crosse did lead a very holy life : and died with opinion of sanctity. 1360.

B. Delphina Countesse , and wife to *S. Elzeare* lived a Virgin in great sanctity ; and after her death , shined with miracles ; whose life , and miracles , are now in examination , for her Canonization. 1360.

B. Ioanninus Confessor is commended for sanctity , by the many miracles that are wrought at his tombe. 1372.

S. Brigit widow was first of this third Order : but afterwards desireing greater perfection , she began the Order of the Brigittines : and was canonized by Pope Boniface the VIII. 1373.

B. Bona

B. Bonavita of Luge in Romandiola Confessor came to so great perfection, that by the signe of the Crosse he cured many sicke people, cast divells out of possessed persons: and both living, and dead, did give such signes of his sanctity, that he obtained the name, and honour of a Saint amongst the people thereabouts. 1375.

B. Margaret of S. Dominicks was one of the companions of *B. Angeline*, and by her was sent to the Monastery of *S. Agnes*, where she was Abbess many yeares, with the generall esteeme of her sanctity: and long after her death, her body was found whole, and entire. 1378.

S. Collet of Corbey was first of this third Order; but afterwards became a poore Clare, which Order.

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Order she reformed: and dying with great Sanctity, was Beatified. 1380.

B. Elizabeth of Suevia entered into this third Order, being but XIV. yeares old: who having lived in great mortification, austerity, and temptations of the divell; died with great fame of her holy life, and after death shined with miracles. 1386.

B. Angeline Countesse of Corbara was one of the first that began religious Monasteries of this 3. Order at *Fulginea*: by whose example there were shortly after built 8. other Monasteries. She lived, and died, with great opinion of sanctity; and is much revered by the people of those parts. 1397.

B. Iohn Hermit Confessor for his holy life, and miracles, is worship-

Worshipped with great devotion
of the people. 1399.

S. Clare à Monte-falco was of
this Order, and Abbess of the
Monastery of *Falco*; which at
that time was of the third Or-
der. She was famous for mi-
racles: amongst which, there was
found a Crucifix ingraven in her
heart, with all the mysteries of
the Passion; and three little balls
of equall weight, and bignesse,
were found in her breast, where-
of any one weighe as much as
the other two, and all three no
more then one. 1399.

*B. Beatrix Countesse of Rosa-
via*, did live a very holy lyfe, and
after her death did shine with
miracles. 1400.

B. Walter Marfius was famous
for sanctity: at the first being
of this Order, together with
B. Charles

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B. Charles Earle of Granell in Florence : but after (being desirous of greater perfection) they made Profession of S. Augustines Rule, and were the first of the Hermits of S. Hierome: their Order was confirmed by Gregory the XII. 1404.

B. Catharine Dutchesse of Milan was renowned for vertue, devotion, and workes of charity. 1404.

B. Mary of Silla to this day doth shine with miracles. 1413.

B. Henry Prince of Dacia lived in great poverty, in remote parts, unknowne to any of his owne kindred, and lyes buried at *Pennusia* where hee is famous for miracles. 1415.

B. Charles de Monte Granello an Earle in Romandiola was first of this 3. Order, and afterward
one.

one of them that began the Order of the Hermits of S. Hierome. 1419.

B. Tobia widow was Aunt, and Nurse to *S. Bernardine*; by whome, at her death, she was seene to ascend unto heavē, without going to Purgatorie. 1425.

B. Onuphry, Frances, and Ioane, were disciples of *B. Angeline*, and perfect imitators of her piety, and Religion. 1425.

B. Lucida of Fulginia disciple to that worthy Abbess *B. Margaret of S. Dominick* was much addicted to the Passion, and thereby obtained the stigmata of our Saviour in her hands. 1429.

B. Francis Confessor was heire to the Earle that gave Mount Alverne to S. Francis: where he lived as an hermit, and died with
great

496 *The famous persons*
great opinion of sanctitie. 1430.

B. Robert Prince of Malatesta
did live in so great humilitie,
chastitie, prayer, and other ver-
tues, that living, and dead, he did
shine with miracles. 1432.

B. Antonie of Vrbis Confessor
was of this Order, and did lead
an heremiticall life, renowned
for miracles. 1438.

B. Iohn of Vrbis Confessor was
a man much given to penance:
and was honoured for miracles.
1438.

B. Frances widdow, was first
of this Order, but afterward
tooke the Rule of S. Bennet:
and for her sanctitie, and mira-
cles, was canonized by Pope
Paule the V. 1440.

*B. Sanctia Martines of Mon-
talvo* was a religious woman of
great penance: giving singular
example.

example of pietie to her Sisters of the Monastery that she her selfe had founded. 1440.

At Ancona there were three Religious Sisters famous for sanctitie: whose bodies were a long time whole, and entire: and are kept in the Monastery of the poore-Clares in great reverence. 1445.

B. Beatrix Hermosilla together with her Aunt, began a Monastery of this 3. Order; and therein lived with great sanctity Her bones 47. yeares after her death yeelded a fragrant smell: & many miracles were wrought at her tombe. 1462.

B. Alyza Burgotta did live inclosed 40. yeares in great austerity, and pennance. Lewis the 11. king of France, for the great opinion that hee had of her sanctity, adorned her tombe very richly

498 *The famous persons*
richly in the Church-yard of
Innoeents at Paris. 1466.

B. Pierrina or Petronilla of
Gaunt was a Religious woman of
this Order: but afterwards with
leave of her Abbess, she went
to an Hermitage, where she li-
ved in wonder-full sãctity of life;
not without many miracles, and
particular gifts of God. 1472.

B. Catharine Queene of Bosna
was of singular patience, pietie
and humilitie. Pope Sixtus 4.
caused her body to be honorab-
ly buried before the great Altar
of Ara-celi at Rome. 1478.

B. Eustochia, who was a noble
woman by birth, did for her
mortification, abstinence, and
pennance, deserve the esteeme of
sanctity. 1484.

B. Euphrosyna widow after the
death of her husband became
reli-

of the third Order. 499

religious of this third Order, in the Monastery of *Burg of S. Sepulcher*; where she became a true patterne of perfection. 1485.

B. Marie Ruix began the Monasterie of *S. Mary Magdalene* at *Alcazar*: where she lived in all pietie, enjoying the spirit of prophecy. 1486.

B. Mary of the holy-Ghost Virgin together with other Virgins, began a Monastery of the third Order at *Segovia*: where she lived and died in great sanctitie, in all Monasticall observance. 1486.

B. Catharine Lopetia, by consent of her husband, founded a Monastery of this Order; and entring herselfe, with many others; she lived there-in with great vertue, and devotion. 1488.

B. John Martinez having given
leave

500 *The famous persons*
leave to his wife to begin a Monastery, tooke also the Habit of the 3. Order: and lived in great poverty, and pennance. 1488.

B. Aldonza Lopetia founded a Monastery at *Arenala*, where-in she was the first Abbess; and lived very Religiously: shining in all vertues, and in the spirit of prophecy: and after her death with miracles. 1490.

B. Vitalis was much addicted to a penitentiall lyfe; and became famous for miracles, both in his lyfe, and after his death. 1490.

B. Hieremias Priest a Religious of the 3. Order (whereof he was Minister some-time at *Forilinia*) was famous for sanctity: his body is as yet whole and entire. 1490.

B. Vriaca Rodriques did turne her
her

of the third Order. 501

her house into a Monastery of this Order; and deserved to be honoured of all, for her great poverty, humility, and patience.

1491.

B. Iohn Tisserand Doctor of Paris, and a famous Preacher, by his fervent sermons converted many lewde women to repentance: from whence hee began the Order of Penitentiall Magdalenes

1494.

B. Agnes of Ferro was of an honourable family; but leaving all for God, she began a Monastery of this Order at *ulne*, where she lived, and dyed, with great esteeme of her holy lyfe. 1496.

B. Anne of Arenala was famous for sanctity; having lived in the Monastery of *S. Elizabeth at Arenala* 100. yeares. 1500.

B. Apollonia of Bonmia widdow
is

502 *The famous persons*
is much honoured for miracles.
1500.

B. Clare of Fulginia, a Religious woman shined with zeale of Regular observance; and deserved to be comforted in apparitions by our holy Father S. *Francis*. 1500.

B. Mary Gomesia was a Religious woman, famous for piety, and miracles. 1503.

B. Tirasia Sanctia, together with other pious women, began a Monastery of this Order, wherein she lived with great signes of piety, and devotion. 1503.

B. Hierome dyed neere *Ancona*, and lyes buried very honourably in the great Church there. Hee entred into this Order at 16. yeares old; and afterward leading an heremiticall lyfe, was famous for his austerity and
san-

sanctity. 1506.

B. Lucia Sanctia widdow was first of this third Order: but afterward became a Sister of the Order of the Immaculate Conception, where-in she lived in great opinion of sanctitie. 1513.

B. Mary Gonsalva began the Monasterie of Toledo, giving rare examples of pietie, humilitie, prayer, and Pennance to all the Religious. 1514.

B. Catharine Ruiz Virgin, was a Religious woman in the Province of Carthage in Spaine, and much esteemed for her regular life; and especially for her exceeding charitie towards the sicke. 1515.

B. Baptista of Placentia Virgin was much honoured for her sanctitie. Her body is as yet whole, and entire, yeelding a most sweet odour. 1515.

B. Anne

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B. Anne Sanchez was companion to *B. Catharine Ruiz* and lived in great austeritie, and penance. 1515.

B. Iane Lopetia Virgin was famous in the Monastery of *S. Elizabeth* at *segovia*; where she religiously lived, & died not without opinion of sanctitie. 1519.

B. Mary Pennalosa was a religious woman of great vertue; and by her prayers recalled a dead child to life. 1519.

B. Elisabeth Peralta did lead a very holy life; and died not without opinion of sanctitie. 1519.

B. Frances Pontia together with her Mother, and Sister, tooke the Habit in the Monastery of *S. Anne* at *Lorca*: where she made such progresse in vertue, that after her death she did shine with miracles. 1519.

B. Elisabeth Pontia widdow was
famous

of the third Order. 305

famous for sanctitie, monasticall
observance, and miracles. 1520.

B. Bernardine de Monte Majori
lived in great sanctitie of life,
shining with splendour of ver-
tues: and died with esteeme of
sanctitie. 1520.

B. Frances, B. Beatrix Kirgins,
and *B. Ludovica* widdow, began
the Monastery of the Immacu-
late Conception at Alcazar, where
they all died with great opinion
of sanctitie. 1520.

B. Francis of S. Anne Virgin
was Abbess in 3. Monasteries,
at severall tymes, of this Order:
and for her prudence, humility,
modesty, and Regular obser-
vance, was had in great reve-
rence, both in her lyfe, and af-
ter her death. 1525.

B. Lucie Virgin founded the
Monastery of the 3d. Order dedi-
cated

X

506 *The famous persons*
cated to S. Clare at *Marsia*, where
she was famous for perfection of
life and miracles: her body is
had as yet in that city in great
reverence. 1530.

B. Helena à Laterc in Portugall
was a Religious woman, and
died piously, not without opi-
nion of sanctity. 1530.

B. Elizabeth Verdugo Virgin
was famous for piety, and per-
fection of lyfe. 1530.

B. Mary Mognosia was adorned
with great fervour of spirit; and
did very great penance. 1533.

B. Frances of Apulia was in-
riched with all vertues: and by
her prayers and merrits delive-
red many from the power of the
Divell, in so much that her
name became terrible unto him.
1534.

B. Ioane of the holy Crosse Ab-
besse

of the third Order. 507

besse of a Monastery of the 3d. Order
at Cuba, did shine in prayer, pa-
tience, poverty and austerity of
lyfe. God also adorned her with
the spirit of prophecy, the gift
of tongues, and the grace of mi-
racles. Her life is extant in our
vulgar tongue. 1534.

B. Anonyma of Platea in Sicilie,
widow was of a most holy lyfe;
and did shine with miracles. 1535

B. Matdonata of Placencia wid-
ow was renowned for nobility,
exemplar life, and Propheticall
spirit, whereby she is there had
in great opinion of sanctity.
1535.

B. Antony à Puteo Fidone was
both noble, and rich: but much
richer, and noble by vertues, and
a penitentiall life. 1540.

Three young men of India (dis-
ciples to B. John Galerus a Fran-
ciscan

The famous persons
ciscan Friet, who admitted the
this Order) were honoured with
the crowne of Martyrdome toge-
ther with their Master. 1541.

B. Frances Rodenica middle;
with her two daughters, began
the Monastery at *Vaux* and en-
tring her-selfe there in lived very
piously. 1544.

B. Paula Cumbra Countesse of
Bavaria was in her lyfe tyme
adorned with all kind of vertue,
and after death shined with mi-
racles. 1545.

B. Mary de Fonte was a Re-
ligious woman, and of a holy
lyfe. 1545.

B. Antony surnamed the Black,
being converted from infideli-
ty, by the example of *B. Co-
radus*, tooke the Habit of the
3^d. Order, leading there in an
Angelical lyfe in an hermitage
neare

neara Notina: in lyfe and death he was famous for miracles. 1542.

B. Elizabeth of Osoria was much esteemed for her great devotion and piety. 1550.

B. Mary Long was first of this 3. Order, but afterward began the Religious Order of Capucines, and was honoured with miracles. 1550.

B. Marine Alvarez, with her two daughters, tooke this Habit, and lived, and dyed there-in with great opinion of sanctity. 1551.

B. Brigit Gonzales Virgin was a Religious woman: who, by her vertuous life, did leave behinde her a good opinion of her sanctitie. 1556.

B. Leonara of S. Iohn was the first Abbess of the Monastery of our Lady of Angells in Granada (which Monastery after-

310 *The famous persons*
wards was turned into poore-
Clares, in the yeare 1567.) She
was given to prayer; and being
much intent to contemplation,
she enjoyed copiously the teares
of compunction. 1560.

B. Euphrasia Roderica Virgin
lived piously; and dyed with great
opinion of sanctitie. 1560.

B. Bernardina of Rota was ad-
mirable for her vertue, and san-
ctitie. 1560.

B. Antony of Ethiopia did serve
the Frier-Minours with great
humility: and by his good life
deserved to have his good An-
gel to declare unto him the time
of his death; after which he
shined in miracles. 1561.

B. Aldonsa Pontaxia was Ab-
bess of a Monastery of this Or-
der at Arragus, where she is in
great estimation. 1565.

B. Bea-

of the third Order. 511

B. Beatrix of S. Francis having first founded a Monastery for the poore Clares at *Villa longa*, tooke the Habit of the third Order, and ther-in dyed piously. 1566.

B. Catherine Evangelist of *Daimiel* in *Castile* was Abbess of a Monastery of this Order, and died with great opinion of sanctitie. 1573.

B. Mary Monachay Virgin a Religious woman, did shine in prayer, humility, and patience. 1573.

B. Lewes *Aventagno* Frances of the holy Crosse, and Mary of *Ortega* did beginne the Monastery of the immaculate Conception at *Alcazar*, where they all dyed with great opinion of sanctity. 1574.

B. Violante of *Corduba* Virgin

X 4

was

512 *The famous persons*
was of a most noble familie, and
having founded a Monastery of
this Order, she dyed with great
opinion of her sanctity. 1376.

B. Mary Gonsalva was a Religious woman, of wonder-full
penance, and fervour. 1577.

B. Iulian did serve the Friers
Minours, and was of a very holy
life, and esteemed for his sanctity. 1580.

B. Olalia Gomez widow was
of a very penitentiall life, which
was seconded by miracles,
wrought before her Reliques.
1583.

There were in *Iapan* 26. Martyrs
wherof 3. were Iesuits
and 6. Franciscan Friers, and 17.
of this Order, all Beatified by
Pope Urban the VIII. 1593.

B. Clare Martinezia a Religious woman, was for her vertues,
pietie,

of the third Order. 513

pietie, and mortification, much honoured of the people. 1594.

B. Nuntia widdow, after many pilgrimages, lies buried in the Church of S. Peter at Rome, where she is much honoured. 1596.

B. Francis of Calabria did lead a pious life in fasting, watching and prayer. 1597.

B. Archangela Tardera Virgin was a Religious of incredible patience, having beene for the space of 26. yeares in continuall paines and sicknesse; and afterwards famous for miracles. 1608.

B. Garidus Confessor was famous for his excellent vertues, and sanctitie. 1614.

B. Clare of Catana widdow did leave her noble parents, wealth, and Country, to lead a solitarie life in an un-knowne place; and

X 5

there

514 *The famous persons*
there persevered in penance, and
fervent prayer. 1617.

B. *Catharine Ciaulina* was of a
holy life. Inquiry is now made
of her miracles. 1619.

B. *Innocentia Riccia* was often-
times in extasy after Commu-
nion. Pope Urban the 8. hath
given order, that a proceſſe be
made of her life, death, and mi-
racles. 1620.

I will conclude this List of
holy and famous persons of this
third Order, with that glorious
Confessour of Christ-Iesus *Mr.*
Francis Tregian, one of our Coun-
try. Who after a long persecu-
tion, and imprisonment for the
Faith of Christ-Iesus, died in
bannishment at Lisbon in
Spaine, in the yeare 1608. being
famous for sanctity and mira-
cles: both in his life, and after
his

of the third Order. 515

his death. His body was found whole, and entire, 17. yeares after his buriall; when the spade chancing to strike the nose there-of, the wound appeared fresh: his armes, and leges were flexible: and his flesh cleare, and white, yeelding a most pleasing odour.

Divers others there be, which doe not occurre to me at this present. These I hope will suffice untill some other occasion present it selfe. In the interim I must desire the Iudicious Reader not to blame me if I have not bin exact in the computation of yeares, which for want of Authors I could not well doe: howsoever I have gone as neere the time as I could.

Cano.



Canonized SS. of the third Or- der.

Saint Lewis King of France.

S. Elzeare Earle of Arlan.

S. Ivo Priest.

S. Elizabeth of Hungary.

S. Elizabeth of Portugall, with
whome we may well reckon
S. Roke.

Approved Saints.

Saint Rose of Viterbia.
S. Lucius.

S. An-

S. Angela.
S. Iane Mary.
S. Iane of Signia.
S. Bartholomew Gemiani, Priest.
S. Iames de Laude Pompeiâ.
S. Margaret of Cortona.
S. Clare de monte Falco.
S. Conrade, &c.

Martyrs.

Blessed Raimundus Lulius.
B. Peter of Rome.
Seventene of the 23. Mar-
tyrs of Iapan.

Three other Martyrs in the
Indies, &c.

Cardinals.

Cardinal Iaspar de Borgia,
and Velasco, who tooke
the

518 - *The famous persons*
the Habit at Tolledo.

C. Gabriel Frecho, who received the Habit from his owne brother, then Generall of the Order of Frier-Minours.

C. Ferdinād Infant of Spaine, brother to the king of Spaine, &c.

Bishops.

Blessed Leo Archbishop of Millan.

B. Walter Bishop of Trevis.

&c.

Doctours.

B Alexander, D. of Divinity.
B. Lancelot D. of Law,
Regent and Professour thereof
in

of the third Order. 519

in the Vniversity of Paris.

B. Francis de Pisa, Deane of
the Theologicall faculty in the
Vniversity of Tolledo.

* B. Bernard de Tow Licētiat in
Divinity, a great defender of the
Immaculate Conception of the
B. Virgin Mary, &c.

Empresses.

Elizabeth wife to Charles
the 4.

And another Elizabeth Iane
who was Empresse of Greece.
&c.

Kings.

Lewis the 9. K. of France.

Charles the 1st. King of
Sicily, and Father to S. Lewis
the

520 *The famous persons*
the Bishop.

Robert, K. of Sicily and Ierusalem, and sonne of the sayd Charles; and Charles his brother.

Henry sonne of Aquin King of Dacia, and lawfull heire to the Crowne.

Phillip the IV. now K. of Spaine, with his brother P. Charles: with whom we may ranke Prince Albert Governour of the low-Countries, &c.

Queenes.

BLessed Blanche mother to King Lewis.

Katherin Q. of England, and wife to Henry the VIII.

Mary Q. of Arragon.

Katharin Q. of Bosne.

Other two Queenes, QQ. of Hungary, and Catalonia.

Agnes

of the third Order. 521

Agnes daughter to the King
of France.

Elizabeth daughter to the
King of Hungary: with whom
we may place the Lady Isabella
Clara Eugenia Infant of Spaine,
and Governesse of the low-
Countries. &c.

Dukes.

Robert Malatesta D. of A-
rimine.

Francis D. of Brittain.

James D. of Savoy.

John Ferdinand de Velasco D.
of Fera and Constable of Ca-
stile, with his Sonne.

Bernardin de Velasco.

John Ferdinand Pachero D. of
Ascalona, viceroy of Sicily.

Two Dukes of Ascala and
Mou-

Moutheon are mentioned by Authours; but their names I do not find recorded.

Ferdinand of Aragon and Boria, eldest Sonne of the D. of Villa Hermosa.

Melchior de Boria Sonne to the D. of Gandia, &c.

Dutcheſſes.

DAME Katharine D. of Milan.

Tereſe de Quinones D. of Medine Riocrio.

Anne of Portugall Princeſſe of Melito, and D. of Paſtrana.

Iane de Cardona, and Cordona, D. of Frias.

Iſabelle de la Cueva D. of Oſima.

Victoria Colona D. of Medine.

dine.

Iane Pemestan D. of Villa Hermosa.

Magdalene of Arragon Princesse of Melito.

Leanore Guzman Princesse of Melito, and D. of Pastrana.

Loüiza de Sandoval D. of Medina Ruseco.

Felix Henriquesse D. of Cea.

Anne Henriquez her sister D. of Alburquerque.

Mary of Arragon D. of Villa Hermosa.

Iane of Arragon D. of terra nova.

Iane Dormer D. Feria &c.

Marqueſſes.

DOn Ynuigo de Velasco M:
of Aunnon.

Ruiz

524 *The famous persons*

Ruiz Gomez de sylvâ M. of
Eliseda, and Steward to his Ma-
jesty of Spaine.

Gabriel Nunez of Guzman
M. of Toral.

Lewis de Guzman M. of Al-
gana, and Ardules.

Francis de Libera M. of Mal-
pica, &c.

Marchionesses.

M Agdalene de Guzman M.
of Valle.

Francis de Padilla M. of Aun-
non.

Iane de Castro M. of Alme-
nara.

Angela de Guzman M. of
Valle.

Anthionette de Mendosa M. of
Almaahan.

Agnes

of the third Order. 315

Agnes de Zugniga M. of Al-
cannizas.

Mary de Cardenas M. of
Cavele.

Anne de Mendoza M. of de
Leba.

Anne de Padilla M. of An-
nion.

Katharine de Ribera M. of
Pohar.

Isabella de Cuina M. of Villa
nova: and Frances her daughter.

Marianne de Riedhu M. of
Gualealcazar.

Eleanor Pimentell Sister to the
M. of Tanara, &c.

Earles.

Saint Elsec E. of Ariz.

B. Orland E. of Chius.

Albert E. of Mountague.

Charles

Charles of Mount Carmel E. of Romandiola.

Artale of Arragon E. of S. James, and Vice-roy of Arragon.

John Pimentell E. of Benevento, and Steward to the King of Spaine.

Francis Henriques E. of Medina.

Peter Carillo E. of Pliego, and Steward to the Prince of Spaine.

George de Heredia E. of Fuentes.

An E. of Palma.

Another of Castellar.

Rodrigo de Sylvâ E. of Saltes.

John Hurtado de Mendoza E. of Ledosa.

Rodrigo Gomen de Mendoza Sonneto the Count of Saldana.

Lopes de Mesoso E. of Montague, &c.

Coun-

Countesses.

Mencia de Requesenes C. of Benevento, with all her daughters.

Mary Magdalene de la Cerda C. of Montalvian.

Mariāne de Tasse C. of Oniate.

Agnes de Sumiga C. of Olivares : and Mary Guzman her daughter.

Mariāne de Velasco C. of Noëva.

Hieronyma de Ichar C. of Galve.

Katharine de la cerda C. of Fontiduenam.

Katharine de Veca C. of Fuentes.

Anne de Luna C. of Morra-
ta.

Mary Mendoza C. of Pliego.

Violante de Cordona C. of
Con-

Contellas.

Francis de Villosa C. of Castellar.

Francis de Mercado C. of Pavia
Eleanor Pimentell Sister to
Marquess of Tabara.

Eleanor de Mendoza eldest
daughter to the Earle of Aragon
Anne Mary de Guevara
daughter to the Count of Oropesa
Marianne de Ribera C. of
ra.

Marianne de Guevarra C.
Correccion, &c.

Many others there be who
have not come to my house
Nevertheless here is a glorious
company: of whose merits
al-mighty grant me part
Amen.

FINIS.